

CONFIDENTIAL.]

[No. 52 of 1910.

REPORT

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 24th December 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi" ...	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura ...	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva" ...	Calcutta ..	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati" ...	Ditto ...	Do.	Bibhuti Bhushan Paitandi, Mukhtear	.....
7	"Birbhum Hitaishi"	Suri ...	Do.	Debendra Nath Chakravarti Brahmin,	300
8	"Birbhum Varta"	Do. ...	Do.	age 37.	300
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Prabodha Nanda Sarkar, Kayastha ...	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta ...	Daily	Pancheowri Banerji, Brahmin ...	5,000
12	"Dainik Chandrika"	Ditto ...	Do.	Hari Dass Dutt, Kayastha, age 39 ...	400
13	"Dharma"	Ditto ...	Weekly	Aravinda Ghosh, Kayastha, age 45 ...	3,000
14	"Dharma-o-Karma"	Ditto ...	Monthly	.....	.....
15	"Education Gazette"	Chinsura ...	Weekly	Shibnarain Baunerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta ...	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto ...	Do.	Pancheowri Banerji, Brahmin ...	30,000
18	"Hindusthan"	Ditto ...	Do.	Hari Das Dutt, Kayastha, age 39 ...	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy ...	600
20	"Jaschar"	Jessore ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	600
21	"Kalyani"	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah ...	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	3,000
23	"Khulnavasi"	Khulna ...	Do.	.....	.....
24	"Manbhumi"	Purulia ...	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu ...	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta ...	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad ...	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-weekly	Revd. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto ...	Daily	Priya Nath Guha, Kayastha, age 37...	3,000
31	"Nihar"	Contai ...	Weekly	Madhusudhan Jana, age 60 ...	200
32	"Pallivarta"	Bongong ...	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna ...	Do.	Sosi Bhushan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta ...	Monthly	.....	.....
35	"Prasun"	Katwa ...	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	600
36	"Pratikar"	Berhampore	Do.	Kamakhya Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia ...	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol ...	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia ...	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta ...	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto ...	Daily	Purna Chandra Ghatak, Brahmin, age 45.	60
42	"Sanjivani"	Ditto ...	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly	.....	.....
44	"Soltan"	Calcutta ...	Weekly	Maulvi Muhammad Moniruzzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl.					
45	" Sri Sri Vishnu Priya-o- Ananda Bazar Patrika."	Calcutta ...	... Weekly	... Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	" Twenty-four Parganas Var- tavaha."	Bhawanipur	... Do.	... Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	" Banga Kesri " ...	Calcutta ...	... Fortnightly	... Nowsadika Lal, Kayastha, age 26 ...	200
48	" Bharat Bandhu " ...	Ditto ...	... Weekly	... .....	.....
49	" Bharat Mitra " ...	Ditto ...	... Do.	... Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	8,200
50	" Bihar Bandhu " ...	Bankipore	... Do.	... Ram Kishore Singh, Ondhia Kurma, age 30,	500
51	" Bir Bharat " ...	Calcutta ...	... Do.	... Prantosh Dutta, Kayastha, age 36 ...	1,000
52	" Ghar Bandhu " ...	Ranchi ...	... Fortnightly	... Rev. Dr. A. Nottrott ...	1,000
53	" Jain Pataka " ...	Calcutta ...	... Monthly	... .....	....
54	" Hindi Bangavasi " ...	Ditto ...	... Weekly	... Hari Kissen Joahar, Khettri, age 31	6,000
55	" Hitvarta " ...	Ditto ...	... Do.	... Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	" Lakshmi Upadesh Lahri "	Gaya ...	... Monthly	... .....	....
57	" Marwari " ...	Calcutta ...	... Weekly	... S. K. Tebrevala, Hindu, age 35 ...	500
58	" Satty Sanatan Dharm " ...	Ditto ...	... Do.	... Radha Mohan Gokulji, Vaisya, age 40	300
59	" Sri Sanatan Dharm " ...	Ditto ...	... Do.	... Ambika Prasad Bajpa ...	200
60	" Shiksha " ...	Arrah ...	... Do.	... Shukul Narain Panday, Brahmin, age 35.	250
61	" Tirhut Samachar " ...	Muzaffarpur	... Do.	... Pandit Jaganand ...	143
62	" Bara Bazar Gazette " ...	Calcutta ...	... Do.	... .....	....
63	" Burman Samachar " ...	Ditto ...	... Monthly	... .....	....
PERSIAN.					
64	" Namai Muqaddas Hablul Matin."	Calcutta ...	... Weekly	... Sayyid Jalaluddin, Shiah, age 59 ...	1,000
URDU.					
65	" Al Punch " ...	Bankipore	... Weekly	... Syed Husain, Muhammadan, age 36...	250
66	" Darus Sultanat " ...	Calcutta ...	... Do.	... Quazi Abdul Latif, Muhammadan, age 36.	400
67	" Star of India " ...	Arrah ...	... Do.	... Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	380
URIYA.					
68	" Garjatbasini " ...	Talcher ...	... Weekly	... Bhagiratti Misra, Brahmin, age 41 ...	....
69	" Manorama " ...	Baripada ...	... Do.	... .....	....
70	" Nilachal Samachar " ...	Puri ...	... Do.	... Baidya Nath Singh, Sikh, age 32 ...	700
71	" Sambalpur Hitaishini " ...	Bamra ...	... Do.	... Dinabandhu Garhnaik, Chasa, age 35.	....
72	" Samvad Vahika " ...	Balasore ...	... Do.	... Harish Chandra Sarkar, Sadgope, age 63.	500
73	" Uriya and Navasamvad " ...	Cuttack ...	... Do.	... Ram Tarak Sen, Tamuli, age 48 ...	600
74	" Utkal Darpan " ...	Sambalpur	... Do.	... .....	....
75	" Utkal Dipika " ...	Cuttack ...	... Do.	... Gauri Sankar Roy, age 76 ...	1,000
76	" Utkal Sakti " ...	Calcutta ...	... Do.	... .....	....
77	" Utkal Varta " ...	Ditto ...	... Do.	... Moni Lall Moherana, Karmokar,	500

(1447)

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	" Muhammadi " Calcutta Weekly
45A	" Surbarnabaniik "	... Do. Do.
8A	" Biswadut " Howrah Do.

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A large number of individuals are at present engaged in establishing

confirmed	likely to be true statement	suspect	confidential	unclassified
				"Diamond 4" "Sanderson" "Tobacco"

I.—FOREIGN POLITICS.

UNDER the marginally noted heading the *Namai Muqaddas Hablul Matin* [Calcutta] of the 12th December writes:—

Civilization of the day.

As admitted by all intelligent men the authority of a nation lies in its shaking off fear and displaying a feeling of nationality. All political measures of a Government in gaining victory over another nation or country are based on the principles of economy. Had not Transvaal been fertile and rich in mines, the English Government would not have offered two hundred million liras and a hundred thousand lives as its price. The greater the productive power of a country the greater is the greed of a powerful nation to possess it while a nation which is yet weak and in fear becomes a ready victim to it. Now the Persians, who know the real value of their country and the desire of their greedy neighbours to possess it, must bear in mind that the more they are frightened the sooner they will be devoured by these wolves. Whether others pretend to know it or not we are certain that all the acts of aggression of the neighbours are based not on the false excuses that they make, but on the fertility and the nice position which Persia occupies in the political and economical world. The temerity of the neighbours is due to our being destitute of national spirit, a display of which alone can put a stop to it.

The protest of the Persians will be effective only when they shake off their fear and be in a position to claim their rights against the neighbours.

The Persians must remember that "love of mankind and value of civilization" do not bear the same meaning with Europeans and the European Governments as with the Persians. To expect anything from others means making the tie of subjection more tight.

It should be noted that there is no civilized Power in Europe that has not been stained with the guilt of destroying the weak. None of them has ever cared to listen to the grievances of the weak. The principle of "might is right" still prevails in the civilized world. Has any Power listened to the cries and grievances of Finland and Korea? Might alone is the sign of civilization in these days, while weakness or want of strength means barbarity and uncivilization. It is true that in the question of Morocco the sword of Germany put an end to the greed of France, but that sword was raised in self-interest, and not in the cause of civilization. The independence of Afghanistan is due to the war-like spirit of its people and their disinterested devotion to the cause of their country. From a minute study of history it would appear that the drum sound of the European civilization instead of awakening the negligent Persians serves as a lullaby to them. History tells us that a so-called civilized and philanthropic nation is shedding the blood of thousands of men and plundering them every day simply to destroy the authority of the weak. The civilization of the day is nothing but acquiring oppressive power and collecting deadly weapons for plundering and subjugating the weak.

The Persians will be possessed of the European civilization only when they have acquired the same power to stand against the foreigners. Our protest can serve no useful purpose unless we awaken in us national spirit and devotedness to the country's cause. The Persians should never think that the foreign Powers will stand against each other simply to maintain the authority of Persia and unless their own interests are at stake. The European civilization of the day does not recognize any nation, which prefers to preserve its life to risking it in resisting oppression as being civilized and worthy of being sympathised. Such has been the case with the people of Finland who were equally possessed of knowledge, industry, good breeding, etc. The people of Finland and Korea made stronger protests than the Persians to all the civilized Powers of the world, but what the result has been needs no demonstration. The Afghans seeing their country being trampled down by the foreigners did never yield nor protest but took to arms, drove their enemies out and thus saved their country.

NAMAI MUQADDAS
HABLUL MATIN,
Dec. 12th, 1910.

If international laws and the present civilization were sufficient to prevent the encroachments of the strong Powers, the present civilized strong Powers would not add to their army and navy and put an extraordinary burden on their own nation. So, if the Persians want authority, fear subjection, worship Islam, have regard to respect, like to have a good history and aim at being reckoned among the civilized nations, they should also adopt the ways of the civilized nations of the day and should not doubt that the foreigners before adopting their aggressive policy had taken measures to remove all political difficulties. Want of a national spirit in the Persians cleared the way and opened a door to our internal dissensions. Such being the case mere protests not backed by a national spirit and patriotism will make the position of the foreigners even stronger. If the Persians think that others would come out with swords to help them they are doomed to lose their independence without a word of sympathy being heard from the civilized world. The co-operation of the civilized Powers depends on the Persians' own devotion to their country.

It should be noted how Persia became an object of attention and help of the civilized world simply on account of the patriotism of the people of Azerbaijan.

That the Europeans or those professing the Christian religion should be ready to risk their lives for Asiatics or the followers of Islam is not an easy matter. So if the Persians claim to be civilized and prefer love of national authority to individual interests they should, immediately after these appeals and protests, act up to the following suggestions and awaken national spirit:—

(1) Doing away with internal dissensions and personal interests and bringing about union for preserving the independence of their country. This is not practicable unless the national leaders help the spiritual leaders of the country in bringing about the required union.

(2) Boycotting Russian goods and severing all sorts of connection with the Russians. If any Persian does not approve of this, he should be outcasted, and if even then he persists in his course it would be better to make a short work of him.

(3) Every Persian be he a citizen or a villager, a learned man or a trader, a prince or a beggar, should take up arms and learn the art of war. The lead should be taken by the spiritual leaders of Islam and literary men who would thus set an example to the commoners to follow.

(4) Formation of political unions with all the Muhammadan and other Powers that are in favour of Persia, such as Austria, Belgium, Holland, America, Germany and others. It should not be forgotten that all the Powers other than Muhammadan would not unite with Persia unless they have something to gain by it. The Persians should therefore point this out to them in order to obtain their co-operation.

If the Persians follow the above four points, the Anglo-Russian alliance cannot injure them; but if they stick to the same sense of fear, these appeals and protests are expected to do no good to them.

NAMAI MUQADDAS
HABLU MATIN,
Dec. 12th, 1910.

2. The *Namai Muqaddas Hablu Matin* [Calcutta] of the 12th December reproduces letters from the society of the learned people of Najafi-Ashraf and also from one Muhammad Kazim Khorasani asking the Persians to submit a protest to all the civilized Powers through Envoys at Teheran against the stay of the Russians and the landing of the English troops in Persia, and not to be contented with merely boycotting the Russian goods. The Persians have been further asked to do away with mutual dissensions and selfishness, to help their Government as far as possible in removing the disturbances caused by the Russians in Tabriz, Karachedagh, Arbel, Astrabad, Zanjan and other places, and to try to preserve the independence of their country as well as their faith.

The paper then separately reproduces the protests submitted by Muhammad Kazim Khorasani, Abdullah Mazumdarani, etc., and quotes a telegram from certain leading men of Teheran addressed to the different Powers informing them of their having protested against the stay of the Russian troops in Persia and of the last English Memorandum, and asking for their sympathy with the Persians.

3. In the issue of the *Namai Muqaddas Habul Matin* [Calcutta] of the 12th

Suggestions for the safety of December Khaja Gholam-us-Saglaim, one of its
Persia. correspondents, writes from Meerut :—

NAMAI MUQADDAS
HABUL MATIN,
Dec. 12th, 1910.

(1) I have often seen complaints of theft, bribery and obstinacy of officers in Persia published in papers ; but I do not think such publications advisable as they put a stain on the country, produce confusion in the minds of statesmen like Sipahdar-i-Azam, and weaken any Cabinet, however strong it may be. Such complaints instead of being published in papers should therefore be brought direct to the notice of the local or central authorities, and if they do not take any step in the matter they should be reported to the Parliament, Persia should try to strengthen her army, constitute national troops and provide every city, town and village with weapons.

(2) The protests of the Persian Government are not likely to produce any effect on the foreign Powers, specially Russia, unless the Persians show that they are quite prepared to maintain their independence and have formed an army. The Persians must know for certain that unless they unite together soon, learn the art of war and organize their military forces, they are sure to lose the benefit of their three years' exertions and incur loss of life and property ten times as heavy as they have already suffered.

(3) The Muhammadans in general believe that the present Foreign Minister of Persia is not as weak as his predecessors, but mere belief without strength can be of little avail.

I repeat here what I have said more than once that a portion of the revenue should be reserved in every part of the country for strengthening the military forces, and a portion of endowments too should be allotted to the purchase of arms.

(4) Persia must have a competent and influential man as Military Secretary, and a prudent, straight-forward and independent man as Financial Secretary. If approved, Syed Ali Hasan Khan Bahadur, the present Prime Minister of Jaora and formerly the Financial Secretary to Indore and Hyderabad, who is said to have done meritorious services, would be the best person to be taken in as Financial Secretary of Persia.

(5) The Persians should as far as possible take no loans from the foreigners. They should appoint European counsellors for a fixed period after which their services should be dispensed with. Boycotting the Russians should not be restricted only to commercial goods, but no help should be given to them in shape of employment or selling goods to them. Every Persian should take a vow that he would not take a single pice from the foreigners, for such help is considered to be abominable to the Persian nation.

No other Muhammadan Power is bestowed with such means of improvement as Persia for (1) almost all the Persians belong to one and the same religion, (2) all speak the same language, (3) Persia has, with the exception of a few portions, been all along independent, (4) there has been so much blood-shed in the cause of justice and independence that it may stand as a security to the feeling of nationality in the people, and (5) the Persians know that the downfall of their Government is the downfall of all the Muhammadan Powers in general and the Shias in particular and that no one except the Christians and the Babi sect would thereby be benefited.

Five defects are irreparable - - -

(1) Indolence of the people, (2) loquacity and the habit of exaggeration, (3) not forgetting personal gain, (4) considering the taking of money from the foreigners as lawful, and (5) not distinguishing between important and unimportant matters and neglecting the army.

4. The *Namai Muqaddas Habul Matin* [Calcutta] of the 12th December

reproduces the translation of a telegram sent by Telegram to the Kaiser.

the Persians to the Kaiser of Germany asking him

to help them in their present situation in the same way as he had helped the Muhammadans in the question of Macedonia and Morocco.

5. The *Namai Muqaddas Habul Matin* [Calcutta] of the 12th December

gives the translation of the protest which a Committee of the Persians sent to the English Parlia-

ment for its consideration at its next sitting.

NAMAI MUQADDAS
HABUL MATIN,
Dec. 12th, 1910.

NAMAI MUQADDAS
HABUL MATIN,
Dec. 12th, 1910.

NAMAI MUQADDAS
HABLUL MATIN,
Dec. 12th, 1910.

6. The *Namai Muqaddas Hablul Matin* [Calcutta] of the 12th December quotes an article from the *Sabah* about sending Turkish army in Persia. in an organized detachment of the 6th Turkish army to Persia for the protection of the principal sea-ports and to guard against the robbers entering Turkish possessions from Persia.

The paper then quotes the following views of the *Nawlo Ghous* :—

Turkey will withdraw her troops no sooner Persia succeeds in expelling the Russians off her territory.

NAMAI MUQADDAS
HABLUL MATIN,
Dec. 12th, 1910.

7. The *Namai Muqaddas Hablul Matin* [Calcutta] of the 12th December contains a letter from Muhammad Ismail of Bushire Certain Persian ports and islands require management. describing how certain ports and islands in the Persian Gulf visited by him are valuable and full of mines but where there is no Persian Governor, and draws the attention of the Persian Ministers and the new Cabinet to take early steps to secure good management of the same.

NAMAI MUQADDAS
HABLUL MATIN,
Dec. 12th, 1910.

8. Referring to the question of sending students from Persia to Europe for education Muhammad Mehdi of Hyderabad, a Students from Persia to Europe correspondent of the *Namai Muqaddas Hablul Matin* [Calcutta] contributes to its issue of the 12th December a letter in which he says that instead of sending them to Europe they had better be sent to Aligarh and Bombay which involves less expense and would be productive of greater good.

NAMAI MUQADDAS
HABLUL MATIN,
Dec. 12th, 1910.

9. The *Namai Muqaddas Hablul Matin* [Calcutta] of the 12th December publishes an article under the marginally noted Temerity of the Russians due to heading from one of its correspondents, Syed the Persians' want of feeling. Abdur Rasul Yazdi, who, writing from Najaf-i-Ashraf, says the disgrace and misfortune of the Persians lie in their being destitute of national feeling. All the statesmen are of opinion that if one wants peace he must be prepared to maintain his right for the same, if he wants absolute authority he must be prepared for war, and if he desires nationality and honour he must stand with weapons in hand.

BASUMATI,
Dec. 17th, 1910.

10. The *Basumati* [Calcutta] of the 17th December strongly censures Mr. Harnam Singh and the Government of British Canada for having denied, on an unjustifiable pretence, admittance into its dominions to Mr. Harnam Singh who is described as a highly philanthropic resident of Vancouver. Such treatment of British Indians in Britain's dominions is not at all desirable.

II.—HOME ADMINISTRATION.

(a)—Police.

PALLIVARTA,
Dec. 13th, 1910.

11. With reference to the recent *Bakr Id* riots in Calcutta the *Pallivarta* [Bongong] of the 13th December says that the Fierce riots in Calcutta. Commissioner of Police made a great mistake in sending a Musalman police officer to enquire whether the statement contained in the representation of the Marwari Chamber of Commerce that cow-killing at the Amratalla Masjid had been very recent affair was true. The Musalman officer did not ask the opinion of the Hindu residents of Amratalla Street, but went satisfied with what he learnt from the Musalman inhabitants of the locality. Had an impartial European officer been sent to make the investigation, all the serious consequence that ensued might have been averted.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 16th, 1910.

12. Writing of the *Bakr Id* riots, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 15th December censures The *Bakr Id*, the Kabulis and the police. the Calcutta police for their cowardice, want of foresight and incompetency. It says that the police are really afraid of the stalwart Kabulis, who, in consequence, go about the country perpetrating the most inhuman oppressions on its peaceful people. The *Bakr Id* riots would not have assumed the serious proportions that they did, if the police had taken all necessary precautions the moment they were apprised of the possibility of such disturbances. A strong police force ought to have been sent beforehand to Gendatalla, the notorious resort of the Calcutta

goondas, to prevent the latter from breaking out into disorder. The police ought to repress the lawless Kabulis and the low-class Musalman *goondas* with a strong hand.

13. In the course of a long account of the recent *Id* riots in Calcutta, the *Sanjivani* [Calcutta] of the 15th December

The *Id* riots in Calcutta.

says:—

SANJIVANI,
Dec. 15th, 1910.

On Friday Mr. Tegart and Mr. F. C. T. Halliday, Deputy Commissioners of the Calcutta Police, went to the Amratolla Masjid. There they asked the Mullah: "How long is *Korbani* being performed in this *masjid*?" The Mullah replied: "For forty-five years." No one knows whether the Deputy Commissioners enquired of any other persons about the *Korbani*. They assured the Mullah that no one would be allowed to interfere with their religious rite.

At 4 P.M. the Lieutenant-Governor went to the *masjid*, and expressed his hope that the dispute would be easily settled between the Marwaris and Musalmans. He then called the Mullah and told him that the *Korbani* would not be stopped, but would have to be performed in such a manner as not to hurt the feelings of the Hindus.

In a minute the news spread on all sides that Government had permitted the *Korbani* to be performed. The Kabulis prepared for war. And before dusk the fight began.

At 5-30 P.M. the Kabulis and Marwaris were fighting with each other when a posse of police-constables rushed into the *mélée* and drove away the Marwaris. The Kabulis and up-country Musalmans remained in possession of the field. They budged not an inch at the sight of the police, neither did the police try to arrest them.

On Tuesday, the day on which five cows were sacrificed in the Amratolla Masjid under the protection of the police, the Marwaris observed a strict fast.

OUR VIEWS.

Religious impartiality is one of the greatest virtues of British rule. The Government of India cannot, therefore, prevent cow-killing by Musalmans for the satisfaction of Hindus, or indulge in iconoclastic whims for the satisfaction of Musalmans. If the Hindus and Musalmans do not themselves settle their religious disputes, the Government cannot do anything. But it must be admitted that had the Hon'ble Mr. Slacke treated the Marwari deputation a little more courteously, their feelings would not have been so deeply wounded. Had he called the two parties and tried to have the dispute settled between them, the catastrophe would have been averted. The *Koran* does not say that it is irreligious not to slaughter cows on the occasion of the *Id* festival. Cows are no doubt slaughtered at Mecca, but in much less numbers than sheep, goats and camels. At Mecca the *Korbani* cannot be performed inside the *masjid*. Within the sacred precincts of the Mecca Masjid even if one tears a leaf off a tree, not to speak of slaughtering animals, he has to make atonement for the sin. It cannot, therefore, be irreligious in India not to slaughter cows in *masjids*. *Korbani* is not performed in most of the *masjids* in Calcutta. It is not indispensable for every Musalman to perform *Korbani*. In this state of things had the Bengal Government tried it might have induced the Musalmans to desist from slaughtering cows in the Amratolla Masjid. And when by slaughtering goats, sheep and camels instead of cows Musalmans do not incur any religious demerit, they might have desisted from slaughtering cows out of regard for the feelings of their Marwari neighbours.

In the Musalman States in India cow-killing is not allowed. The British Government being alien in religion cannot properly interfere in matters concerning anybody's religion. But the fact remains that the Hindus and Musalmans under British rule are quarrelling over the cow-killing question. The leaders of the two communities can, if they desire, settle the dispute, but no serious effort has as yet been made in this direction. There will be no good for India so long as this dispute will not be settled.

14. Referring to the *Id* riots in Calcutta, the *Bankura Darpan* [Bankura]

BANKURA DARPARA,
Dec. 16th, 1910.

of the 16th December says:—

The *Id* riot in Calcutta.
Had the advice of the authorities been followed, most probably the bloodshed and looting would have been prevented.

SAMAY,
Dec. 16th, 1910.

BANGAVASI,
Dec. 17th, 1910.

15. The *Samay* [Calcutta] of the 16th December says that the Bengal Government has not acted wisely in rejecting the prayer of the Hindus of Calcutta, Howrah and the neighbouring places to the effect that Musalmans may not be allowed to slaughter cows in front of the quarters of the Howrah cow-preserving association.

16. In a leading article on the recent *Bakir Id* riots, the *Bangavasi* [Calcutta] of the 17th December says that it is impossible to make a non-Hindu realize the pain which cow-slaughter or ill-treatment of the cow causes to a Hindu. The pain is similar to what a Christian feels if a picture of Virgin Mary or of Christ is disfigured, or to what a Muhammadan feels if the character of Mahomet is made the subject of a dramatic representation.

Save in India, cows are nowhere killed for *Korbani*. Cow-killing was forbidden during the Mughal rule. From what the Amir of Kabul said during His Majesty's visit to India, it appears that forbearance from killing cows at the *Id* is not a sin. In Kashmir, where the number of Muhammadans is 70 per cent. of the total population, no disturbance ever took place on the cow-killing question. The same is the case in the Nizam's dominions.

Many respectable and educated Muhammadans also are against cow-killing. Most of those who are in favour of cow-killing no doubt regard it as an act of great religious merit. Some may also favour it in order to spite the Hindus. The rulers of this country are beef-eaters. At least for administrative purposes, if not for their fondness for beef, they could not interfere with what they thought to be a religious question. In religious matters they have always adopted a policy of strict neutrality. In order that the feelings of the Hindus may not be hurt, the rule has been that sacrifice of cows should be conducted in strict privacy.

The site of the Amratolla Masjid, which occasioned all this quarrel, was formerly occupied by Muhammadans. The masjid is now situated in the midst of a Marwari quarter. The Marwaris, though greatly agitated, did not have recourse to any unconstitutional method. They represented to the authorities that the land on which the masjid stood belonged to Babu Beharilal Mullik, between whom and the Muhammadans there was an arrangement that no cow should ever be killed in the masjid. Sir Edward Baker and Mr. Halliday should have made enquiries into the matter.

There is no doubt that the Marwaris have been sorely grieved. They have closed their shops. That such loyal and law abiding people, whose one endeavour has been to earn money by the peaceful pursuit of trade, should close their business, is an undoubted indication of the fact that the wound under which they are smarting is not a superficial, but a deep-seated wound. But the question still remains why should the Muhammadans have been so unruly? The Government did all they could to fulfil their wish. Why should they then have violated law and order? The Muhammadans were responsible for almost all the loot that took place during the disturbances.

Inflammatory leaflets, some with and some without names, were circulated broadcast among the Muhammadans urging them to kill cows and abusing the Hindus? What action did the authorities take in regard to them?

Houses were plundered in the presence of the police, who stood like puppets saying that they had got no order from the higher authorities to interfere. On behalf of the police it is said that they were undermanned. But why did not the police requisition the aid of the military in time? Had they taken the necessary precautions, the matter would never have assumed the serious proportions that it did.

The paper concludes with a prayer that Lord Hardinge will order a sifting enquiry as to the real authors of all this mischief.

17. The *Bangavasi* [Calcutta] of the 17th December says that during the *Bakr Id* riots about four hundred Musalman goondas, among whom the Kabulis and the Hindusthani Mussalmans figured prominently, attacked the house of a Marwari gentleman, which was contiguous to the *Bangavasi*.

BANGAVASI,
Dec. 17th, 1910.

An incident in the *Bangavasi* office.

office. The helpless inmates of the house came to the *Bangavasi* office for protection. A gentleman was sent from this office to bring help from the police, but he returned disappointed. A police officer sarcastically told him to go home and make use of revolvers.

18. The *Bangavasi* [Calcutta] of the 17th December says that it seems that the lesson of the Beadon Square riots was lost upon the Calcutta police. In every riot in

The police and the goonda element in the city. Calcutta it is the lawless Kabulis and the low-class goondas who take the leading part. The Calcutta police also know this, but they never take any precautions with regard to this *goonda* element, when there is any possibility of a breach of the peace. The recent *Bakr Id* riots were originated in Harrison Road by the Kabulis, who, quite unprovoked, attacked the Marwaris. They molested nobody else. Their only cry was: "Beat the Marwari *salas*". From this it appears that they had some ancient grudge against the Marwaris, and that they were fully prepared beforehand to wreak their vengeance on them. A strict enquiry should be instituted into this matter.

19. In the course of an article on the *Id* riot in Calcutta, the *Basumatî* [Calcutta] of the 17th December says:—

The *Id* riots in Calcutta. Had the Musalmans condescended to slaughter their cows in some other masjid they would not have suffered anything from the religious point of view.

On Friday evening Pathan and ordinary Hindu and Musalman *goondas* attacked many tram-cars with *lathis* and mercilessly assaulted Hindus, specially innocent and helpless Marwaris and up-country Hindus. Had the police at that time disarmed the Kabulis, the riot and loot would have been prevented altogether. But instead of doing that they remained silent spectators. The authorities are fully aware how excited the Musalmans grow over questions of religion and how an opportunity of loot makes the *goondas* of the country set all law and order at naught.

Kabuli and ordinary Musalman *goondas* looted the houses of rich Marwaris and took away the spoil through public roads without encountering any opposition anywhere. Even the *Statesman* has said that after plundering Preinchand Marwari's house four Kabulis loaded the spoil in a carriage and proceeded to Cossipore with it. Boys in the streets began shouting "There go the dacoits"! "There go the dacoits" and ran after them. But neither the police nor anybody else turned up to meet the Kabulis? Was this not something very strange in a city like Calcutta? When Babu Pannalal Murarkar's house was plundered, there were police constables hard by. It is said that they being only a few in number could not oppose the Pathan marauders. But the latter plundered the house for full half-an-hour during which they broke open two iron safes, and could not any of the constables run to a thana or mustering place to give the information? However that may be, the authorities showed indifference to precautionary measures by not depriving the Kabulis of their *lathis*.

In the mufassal also the Kabulis are a source of frequent trouble and disturbance. Arrangements should be made for preventing these people from coming to this country in numbers and oppressing meek British subjects. In South Africa and many other British dominions even British Indians are not allowed to enter. Why then is the Government of India so indifferent to the Kabuli question although the Kabulis are subjects of a foreign power? It is hoped that Sir Edward Baker will give careful consideration to the matter.

20. The *Daily Hitavadi* [Calcutta] of the 17th December praises the methods adopted by the authorities at Allahabad to prevent any disturbance during the *Bakr Id*. A *Bakr Id* at Allahabad. Musalman having wanted to kill a cow in a Hindu village, the Hindu residents grew infuriated; whereupon the Magistrate of Allahabad appointed a mixed *punchayet* of Hindus and Musalmans to settle the dispute. The *punchayet* ordered the cow to be killed outside the village. This wise course prevented

BANGAVASI,
Dec. 17th, 1910.

BASUMATI.
Dec. 17th, 1910.

DAILY HITAVADI.
Dec. 17th, 1910.

what might have been a serious disturbance. If such a method were accepted in Calcutta, the recent riots might have been averted.

DAILY HITAVADI,
Dec. 16th, 1910.

21. The following is a full translation of an article published in the *Daily Hitavadi* [Calcutta] of the 16th December "What can be stranger than this?" under the heading "What can be stranger than this?" :-

In this life we have seen many things, heard many things, comprehended many things, but have never seen anything like this. Calcutta, the capital of India, where live the Viceroy, the Commander-in-Chief, the Metropolitan, the Lieutenant-Governor and other high officials, which is surrounded by cantonments, adjoining which is the dread Fort William, where there is a police-station in every locality and every police-station is lined with red-turbaned

*The beautiful city of the Yakshas, a kind of demi-gods. *paharawallas* in such a Calcutta, the capital city, as it were, of the extensive Indian Empire, the seat (lit. heart) of the prowess of Great Britain, plundering continued for three days and three nights. In broad daylight and in open streets the plunderers have broken, with strokes of axes, iron-safes, cash-boxes, etc., have taken away cart-loads of spoil under the nose of police sentinels; Peshwari Pathans have hoisted crescent-marked flags of Islam, proclaimed *jehad* and plundered shops and houses, all the time making the quarters resound with the sounds of "Din, "Din" (Faith, Faith) and "Ali, Ali," and sounding instruments of music. Can you say what can be stranger than this?

In that Calcutta where there are the Commissioner of Police, the many Deputy Commissioners of Police and hosts of European Sergeants and mounted police, the Lieutenant-Governor Sir Edward Baker has had to move about from market to market like a District Magistrate and a District Superintendent of Police and visit gentlemen in their houses. If we have seen the representative of the Emperor of India and ruler of the satrapy of Bengal running about in this fashion, if we have heard him speaking before all sometimes in restrained and sometimes in unrestrained language, if he has been refused by people interviews sought by himself at their own doors, should we not ask, what can be stranger than this? Should we not ask, what is the necessity then of maintaining such a large police force and so many *shebs* drawing fat salaries? Why such a large number of files of worthless up-country *paharawallas*? We are, therefore, obliged to say that never before did we see anything stranger than this.

And another thing we did never see before is the presence in a *masjid* of a high official like the Commissioner of Police and a high military officer like the Commanding Officer of the Fort for the purpose of seeing that cows were killed on the *Bakr Id* day. Musalman Peshwaris plundered the city, Musalman *goondas* broke people's heads, Pathan plunderers carried away loads of plundered articles through public streets, the police stood and looked on, cows were slaughtered in almost all *masjids* in Calcutta, the police taking care to see that this was effected without a hitch. Never before did we see such a thing. And we pray to God with folded palms that we may not have to see the like of it again.

And another thing we did never see before is that the Kabul envoy, the representative of a foreign potentate, should have to busy himself maintaining peace in Calcutta, the capital of the sea-girt Indian Empire belonging to the world-conquering English people. It was his protection that Prince Bakhtear Shah sought for keeping the Peshwaris under check. Sorely afflicted by the oppression of Peshwaris Shahzada Bakhtear Shah, the descendant of Tippoo Sultan, did not seek the protection of the Viceroy or the Commander-in-Chief, did not appear on the spot with an armed band of peaceful, educated and honest Musalmans and could not curb the Peshwaris by visiting them in their own lodgings and rendezvous, but he had to run to the residence of the Amir's Elchee. How glorious it was for the Calcutta police, for the Imperial prestige of the English people! Such a thing has never occurred since the foundation of Calcutta. It makes us think that now if the Chinamen in Calcutta become turbulent some day we shall have to seek the protection of

the representatives of Russia and Japan here. If Prince Bakhtear Shah did really make such an effort, the news ought not to have been made public in newspapers. There is a Bengali adage, "Hide the severed ear under the hair." But in the present case the severed ear has been opened to public view. This is why we say, never before did we see a thing like this.

From the very day that Mr. Halliday has taken over the charge of maintaining peace in Calcutta, we have been noticing that the moment a riot or disturbance occurs anywhere the police displays want of energy and vigour, and volunteers and soldiers from military barracks, cavalry and infantry corps and gunners with guns have to be requisitioned. It was in the Hon'ble Mr. Halliday's time that the Peshwaris gave a sound beating to the police, so that they know the worth of the Calcutta police and they do not care a straw for the red-turbaned *pahrawallas* of Calcutta. It is in the Hon'ble Mr. Halliday's time only that we see a riot being invariably attended with looting. A few school-boys of Beaden Street fought with the police and immediately shops were looted and many people were plundered of their all. The Marwaris and Musalmans quarrelled over the *Bakr Id*, and immediately the houses of many rich Marwaris were plundered and property worth lakhs of rupees changed hands. Under the Hon'ble Mr. Halliday's rule even a small riot causes such a dearth of police constables that the criminal session and trial before the Special Tribunal of the High Court have to be adjourned for want of guards of accused persons. Are we not, therefore, obliged to ask, what can be stranger than this?

We know, of course, that in the *Bakr Id* affair the leaders of the Marwaris were at first in the wrong and showed great foolishness. It is simply madness, it is simply the height of folly to try to prevent cow-killing for *Korbani* on the occasion of the *Bakr Id* in a city where cows are slaughtered daily by hundreds and thousands, where beef is daily sold openly along public roads, where Hindu tradesmen daily deal in *ghee* and other things adulterated with the fat of cows, buffaloes, etc. We know all this, we realize all this. But you being the keeper of the peace in Calcutta, the ruler, the Kotwal and the lord of the city, why in spite of you and the vast police force under you, should meek, unarmed citizens be robbed of their all? Why do not people seeking, with folded palms and in a plaintive voice, protection from you in time get protection and assurance of safety? If a dacoity occurs in a distant village, in a house covered with darkness on a dark night, and police help is not obtained at that time, we can understand how such a thing can happen—we can comprehend that a handful of police sentinels cannot guard the life and property of every person everywhere and at all times in this extensive territory of Bengal. But how could the house of Pannalal Mararkar on the Mechubazar Road and the house of another Marwari in Tarachand Dutt's Lane be plundered between 7-30 A.M. and 11-30 A.M.? Tarachand Dutt's Lane is three minutes' walk from Chitpur Road and there were police constables at the crossing and yet Peshwaris rushed with shouts into the house of a Marwari gunny bag merchant in the lane, broke open big iron almirahs and safes, burnt all papers and khata-books, and went away with an iron safe and bales of gunny on their shoulders, and yet nobody challenged them. In the afternoon of Wednesday last we saw with our own eyes a broken iron safe in front of a house occupied by Peshwaris. We have ourselves been to police officers and given them information about the houses in which stolen articles may possibly be found. But we do not even now see any efforts made for punishing the wicked and protecting the innocent. A friend of ours went to a police officer and gave him information to the effect that fifteen or twenty Peshwaris having plundered articles with them had just bought tickets at the Sealdah Station and yet nobody went to arrest them. We have heard many up-country and Bengali police officers say, "What can we do, Sir. None of us has been allowed to take a revolver. We are unarmed. It is not possible to encounter Peshwaris with only *lathis* in hand. We have consequently to stand and look on." We too have, therefore, to say, what can be stranger than this? Never in this life have we seen or heard anything more astonishing, more astounding than this. Even now the incidents of the last few days seem to us to be like the visions of a bad dream.

THE FOUR-FOLD FRUIT.

Now it has to be considered what will be the result of this. At least five to seven thousand Peshwari Pathans live in this city of Calcutta. And in winter Peshwari Pathans come in large numbers here. They are an uneducated barbarous people. They delight in plunder, and the prospect of fight and murder intoxicates them. Just as a tiger, which has got the taste of human blood, does not crave for any other food, so these people, if they once get the taste of loot, will not do anything else, but will simply go on looting and plundering. Lower class Musalman *gooudas* are sure to join hands with them, and they actually did so. These two classes have this time realized how easy it is to loot in Calcutta and how funny. They have realized that before their *lathis* the Calcutta police constables are like mice. They have also realised that before volunteers and ordinary soldiers can be called out for maintaining peace, they can easily plunder four or five lakhs of rupees in any part of Calcutta. On the other hand, common people inhabiting Calcutta have also understood, to what able hands the safety of their wealth and honour is entrusted. They have understood that in time of rioting and disturbance they themselves must guard their all, that police aid will be totally unavailable in guarding anything. This has, in a manner, been already said by Babu Priya Nath Sen, Babu Panna Lal Murarkar's attorney. We too say that if the inhabitants of Calcutta, Hindu or Musalman, want to keep their houses in safety and guard the honour of their women every one of them must himself make arrangements for it according to his own circumstances. It need not surely be explained to the Lieutenant-Governor, Sir Edward Baker, how much the prestige of a Government suffers if such an idea takes hold of the people's minds. During these few days we have moved about many parts of the city, have seen many Hindus and Musalmans and have discussed the point with them. Everyone has said the same thing, every one is anxious and frightened, everyone is displeased and uneasy at the inactivity and imbecility of the police. It must, therefore, be said that it is the incompetence of the police alone which has made the citizens of the capital of India gravely doubtful of the administrative and protective capacity of the Government. This is the first fruit of the *Bakr Id* riot.

The second consequence of this affair is that every Musalman not only in Bengal but in all India now realizes that the Government is their supporter and protector. Previous to this the Indian people knew that the English Government was the supporter and protector of no faith besides Christianity, that every man professing a religion must maintain his religion and society as best as he could, and that the British Government would, from its place above all religions and all communities, keep every one within his sphere and prevent one from attacking another. Everyone knew that in matters of religion and society the Government was thoroughly impartial and neutral. But when on the *Korbani* day the Commissioner of Police as representative of the sovereign personally saw to the unobstructed performance of the religious rite of Musalmans, it must be understood that the Government has shown partiality towards the Musalman religion. At any rate, every Musalman has taken the matter in this light. Many of them are openly saying that the Sarkar Bahadur is protecting them and protecting their religious rites. If the Police Commissioner had not been personally present in the Amratolla Masjid, if he simply busied himself in the work of maintaining peace, if he had simply kept the Hindus away and thus enabled the Musalmans to perform *Korbani* uninterrupted, then this idea would never have arisen in people's minds. But now the Musalmans are boasting of the Sarkar's partiality and the Hindus have lowered their heads in silence with dejected hearts. Individually we do not blame the English Government for this partiality. The ruling race is Christian in religion. A Christian will not understand the purport of Hinduism and of the Hindu's ideas by even a millionth part of what he will understand of the purport of Muhammadanism. The Hindu's Hinduism is an incongruity by the side of a Musalman and a Christian. A Christian Government cannot, therefore, be blamed for what is beyond the comprehension of a Christian. Moreover, Englishmen temporarily residing in this country cannot possibly be as much in close touch with Hindus as they can with Musalmans through

their peons, khansamas and baburchis. Consequently, the Englishman is bound, by the law of nature, to be partial towards Musalmans. Besides all this, there are the Badshah of Roum, the Shah of Persia, the Amir of Kabul, and many other strong and powerful persons for the Musalmans to take the names of. And then they have got their solid unadulterated unity. All members of the Musalman community, high and low, rich and poor, educated, and uneducated are all linked together by one tie. The Musalman community is still alive and full of spirit and energy. From the point of manliness, therefore, the English are bound to be partial towards Musalmans. But twenty crores of Hindus live in India. They too are loyal subjects of the British sovereign and expect to save themselves both here and hereafter under the protection of the English. And high statesmanship requires that they should not be disappointed in this. This disappointment on the part of the Hindus and this exultation on the part of the Musalmans constitute the second fruit of the recent *Bakr Id* riot in Calcutta.

Its third fruit is that henceforward Musalmans in Calcutta will sacrifice cows only for *Korbani* in the *Id* festival. We have heard that this year cows were sacrificed in many *masjids* where formerly goats and sheep alone used to be sacrificed. Many Musalmans moved about public streets with several heads of cows and beef in their hands. The various suitable restrictions with which Sir Antony MacDennell, Sir Alexander Mackenzie, Sir John Woodburn, Sir James LaTouche and other high-minded rulers kept cow-killing under check have to-day been scattered to the winds in the régime of Sir Edward Baker, Lieutenant-Governor of Bengal. In Bengal the *Id* will henceforward be celebrated by sacrifices of cows only.

Its fourth fruit is the lesson taught to the Marwari community. The unbridled and savage language used in the writings of the *Statesman* has made them realize what small value is set on their loyalty, their love for Englishmen, and their capacity for spreading English commerce. They sought the protection of the ruler of the country assuming the rôle of "chaste women" on the ground that they never take part in politics. But the value of such chastity has this time been very well demonstrated. "The cudgel is the fool's best medicine"—the Marwaris have realized the potency of this unrivalled medicine patented from the beginning of creation, at least they ought to realize it. There is no better way by which God teaches lessons to man. Now let us see them shaking off the dust from their bodies, setting right the *pagrīs* on their heads and again betaking themselves to trade. And, reader, you comprehend the nature of the fourfold fruit of the *Bakr-Id*.

22. In an article headed "The curtain falls" the *Daily Hitavadi* [Calcutta] of the 17th December says that now

"The curtain falls." that the Chief Secretary has, on behalf of the

Lieutenant-Governor in Council, showered unstinted praise on the police, from the petty constable to the mighty Police Commissioner, the curtain may be said to have fallen over the *Bakr-Id* riots, as also over the extraordinary doings of the police. It is now better for those who do not approve of all this to keep silent.

It then says that the Marwari leaders made a great mistake in the beginning. Instead of approaching the leaders of the Musalman community, they approached the Government. The Musalman leaders are mostly men of a very courteous disposition and high and noble principles. If the Marwaris had gone to them there was every possibility of an amicable settlement. But by taking the course they did, they got nothing but rebuke from the authorities, while at the same time they displeased the Muhammadan community.

The second mistake of the Marwari leaders was that they threatened the European mercantile community that unless the latter interceded in their behalf, the Marwaris would close their shops and declare boycott. The European mercantile community, however much they may love money, are still proud of their position as members of the ruling race. They naturally resented such a threatening attitude. Even should considerations of their self-interest have made them give way, the Government would not let them do it. The Anglo-Indian newspapers, therefore, warned them beforehand not to be cowed down by the frowns of the Marwaris. This was rightly done, for if the Government had given way and forbidden the killing of cows, this would have

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enraged the Muhammadans and greatly lowered the prestige of the British Government. It was against high administrative policy to displease the Muhammadans, it was also unwise to sacrifice British prestige on the altar of commercial gain. It was, therefore, right that the Government did not see its way to granting the prayer of the Marwaris, although what the Marwaris asked for was highly just and reasonable.

The paper does not find fault with the administrative policy of the Government, but it strongly criticises the conduct of individual officers. The Hon'ble Mr. Slacke might easily have treated the Marwari deputation with courtesy, instead of using harsh and discourteous language. He also used the most discourteous language to Rai Radha Charan Pal Bahadur and Seth Golab Roy Poddar and others. In this respect, the Hon'ble Mr. Duke showed much self-restraint. Is it proper for a powerful official, a mere nodding of whose head may ruin a subject or save, to use ungentlemanly language ?

As for Sir Edward Baker, he acted wisely by personally visiting Burrabazar. But it is painful to relate that the language he used to induce the Marwaris to open their shops was not restrained and courteous. His Honour's stern order exasperated the Marwaris, who had already been chafing under the insults they received at Mr. Slacke's hands. In spite of His Honour's request the Marwaris have kept their shops closed for the last eight days. This does not certainly redound to His Honour's glory. Had Sir Edward Baker, instead of having recourse to the rough method that he adopted, called the leaders of the two communities and requested them to make an amicable settlement of the dispute, the matter would not have come to such a pass. But immediately after he had left Burrabazar, the low-class Muhammadans of Amratolla and the adjoining places began to say that it was the Lieutenant-Governor's order that cows should be killed and that if the Marwaris should offer any resistance their houses should be plundered. Certain Peshwari fruit-sellers also seriously said that the Amir had directed the Viceroy by wire to permit the Peshwari Kabulis to carry on loot in Calcutta for four days. These are baseless rumours no doubt, but the conduct of the high officials is responsible for their origin. If a high official, like the Lieutenant-Governor, simply frowns at an individual, rumour will transform that frown into an order for sending that man to the gallows. The Lieutenant-Governor rebuked the Marwaris from the best of motives, but the result was that the low-class Muhammadans went into exultation over it, while the low-class Hindus grew exasperated. The former perpetrated all manner of lawlessness. It is difficult to imagine how prejudicial this matter has been to the "prestige" of British rule.

Besides all this, the police arrangements were at fault from the very beginning. No whitewashing on the part of the Lieutenant-Governor will convince the people of Calcutta of the efficiency of the police. Even Sir Andrew Fraser, that staunch supporter and friend of the police, could not shower praises on the police immediately after the Beaton Square riots. He had to appoint a commission of enquiry before he could do this. The only fault of the Marwaris was that they endeavoured to have the killing of cows stopped. They are never disloyal or lawless. They only made an importunate request to the Government and nothing else. It was the duty of the police to save the life, the property and the honour of these people. Why did not the police do their duty? Why did they permit the looting of Murarkar's house? Why did plunder continue for three hours in Raj Mohan Bose's street and Tarachand Dutt's Street? Is it because the police were undermanned? But why was there such want of men? Were the Fort William, the Barrackpore and Dum Dum cantonments devoid of soldiers? Why were not the Peshwaris disarmed in time? Why are they permitted to buy clasp-knives? Certainly the police are to blame for these defaults. Has it been wise for the Lieutenant-Governor to sing paeans of praise to the police, before receiving any fair reply to the query made above? Of course if it be legal to kill cows for the *Korbani*, nobody will object to this practice. But who is to answer for the lawlessness that was rife in Calcutta for three whole days? How grew the Peshwaris so bold and arrogant? A commission should be appointed to enquire into these matters.

23. The *Daily Hitavadi* [Calcutta] of the 19th December writes as

"On this bank and on the other" follows:—
Bakr Id disputes in Calcutta and Howrah.

DAILY HITAVADI,
Dec. 19th, 1910.

There was this year dispute over the *Bakr Id* both in Calcutta and in Howrah. But while in Calcutta this dispute culminated in rioting, murder and loot, in Howrah it ended in nothing serious. The cause of this difference in the development of events in the two towns facing each other on opposite banks of the Hooghly lies in the fact that in Calcutta the head of the police was Mr. Halliday, a non-Civilian, whilst in Howrah the head of the police was Mr. Payne, a *zubberdust* Civilian. In Allahabad also the *Bakr Id* dispute failed to assume any serious aspect.

When the first bomb exploded at Muzaffarpur the Anglo-Indian press began speaking constantly of law and order. Now in the name of law and order we seek an explanation of the recent riot in Calcutta from Mr. Halliday. Unless this is willingly given the Marwaris who have suffered in the riot will try to wrest it out of him in law-court. Maybe that if Sir Edward Baker institutes an enquiry into the matter by appointing a commission, the Marwaris will refrain from going to law-court to tell the tale of their shame.

Why should Peshwari Pathans be able to plunder Marwaris' houses and safely take away the booty through public roads in broad daylight, even if the latter had given offence to them by an unjust demand? Why should they be able to wave crescent-marked flags, proclaim *jehad* and murderously assault Marwaris in the biggest thoroughfares of Calcutta, even if cow-killing is permitted by their religion and it is the duty of the authorities to take care that no hindrance is caused to the due performance of this religious rite? Unless these two questions are answered, no amount of praise showered by the Lieutenant-Governor will be able to wash Mr. Halliday clean of the dirt that he has gathered on his person. Everywhere people are unreservedly showering blame on the Calcutta police. Do not the authorities hear of this from their spies? Have these spies turned mere flatterers?

Mr. Showers was the only able Commissioner of the Calcutta Police after Sir John Lambert. Mr. Halliday is a perfectly good man, but the head of the Calcutta Police requires to be a *zubberdust*, impartial and spirited officer with a sharp eye for all things. Had Mr. Halliday the courage and promptitude of a Payne, the recent riot in Calcutta would have been prevented and the prestige of the British Government would not have been lowered.

It will now be the bounden duty of the Lieutenant-Governor in Council to consider the means of preventing similar occurrences in Calcutta in future. We think that a Civilian like Mr. Payne, Mr. Egerton, Mr. Lyall, Mr. Hughes-Buller or Mr. Beatson Bell should be appointed Commissioner of the Calcutta Police. If no such Civilian is available, a high military officer should be placed at the head of the Metropolitan police. It requires a Civilian or a military officer to properly guide the Deputy Commissioners, for as District Superintendents of Police they have always been used to obey the orders of Magistrates and never to work independently.

The police force of Calcutta should also be increased. There should be sufficient mounted constables to guard all the streets of Calcutta, regulate the traffic and prevent rash driving. Then, again, the morale of the force of constables should be improved. The *pahrawallas* of the Calcutta Police are innocent of the art of wielding any arm. They suffer alike at the hands of Bengali youths and Peshwari Pathans. When any disturbance occurs they invariably keep themselves at a distance. They are illiterate boors and do not know how to talk with gentlemen. They should give place to better men, men with some education and courage, and such men are retired Sikh, Gurkha, Rathor and Pathan soldiers.

We do not venture to say that the Lieutenant-Governor should be led by our advice. Let him consult the men of light and leading in the city and hear what all parties have got to say, and then decide on a line of work. It is our deep faith in the Englishman's courage, impartiality and devotion to truth which emboldens us to open our mind to the Government in this manner.

DAILY HITAVADI,
Dec. 20th, 1910.

24. Anent the *Bakr Id* disturbance in Calcutta, "An old man" writing in the *Daily Hitavadi* [Calcutta] of the 20th December sarcastically asks how the Musalmans can be blamed for having sacrificed five cows instead of one in the Amratolla Masjid in Calcutta, for the welfare of the King-Emperor, Sir Edward Baker, Mr. Halliday, their "Hindu brethren" and themselves. The disturbance teaches the Indians the lesson that they should never urge the stopping of work which officials have no desire to prohibit and never try to induce them to do anything against their will. The Marwaris ought to have known that when Mr. Halliday had once told them that the cow-sacrifice could not be stopped by him, nothing on earth could induce him to go back on his word. It was because they had stopped business and moved the Lieutenant-Governor in the matter that five cows were sacrificed instead of one. Had they gone up to the Viceroy perhaps ten more would have been sacrificed.

HITVARTA,
Dec. 15th, 1910.

25. The cow-question being the only bone of contention between the Hindus and Muhammadans, the *Hitvarta* [Calcutta] of the 15th December points out how it was prohibited by Emperor Akbar before whom a cow was led by the poet Narhari with a board hung round her neck and containing a metric appeal on her behalf, how the Amir of Kabul during his last visit to India exhorted his co-religionists to live in peace with the Hindus and refused to slaughter cows and thereby wound the feelings of the Hindus, and lastly how the cow-riots were almost unknown in pre-British days and are still not only not known in Muhammadan States such as Nizam's Hyderabad, Rampur, etc., but on the other hand Hindus are invited to Muhammadan houses and separate arrangements made to entertain them. The paper is, therefore, unable to say why the earth is fouled by human blood in the British territory in such occasions. From the reports to hand it appears to the paper that during the last riots it is only the Hindus that suffered while the physical injuries received by the Musalmans were mostly those inflicted by the police in going to maintain order.

As to the immediate cause of coming to blows on Friday night the paper notes that it took place after the departure of the Lieutenant-Governor from the scene of disturbance when some mischievous person gave out that His Honour had permitted the assault on Hindus. As for the Marwaris they are a non-contentious people and were quite unprepared for a fight. The oppression on them, therefore, is to be regretted.

HITVARTA.
Dec. 15th, 1910.

26. The following extracts are taken from the above journal's accounts of the *Bakr Id* riot:—
Ibid.

CAUSE OF THE RIOT.

No sooner the Lieutenant-Governor left the Barabazar than a persisted rumour prevailed among the Muhammadans that His Honour had ordered them to protect their religion and that they were at liberty to assault the Marwaris who were interfering with the sacrifice.

TWO KABULIS' TALK.

On Thursday morning two Kabulis were talking on the topic (of the quarrel) in the front of Rai Kailas Chandra Bahadur's residence. They said that when goats and sheep could serve the purpose why the Muhammadans persisted in sacrificing cows, particularly when the sacrifice cannot take place inside the mosque where people say their prayers, for it is forbidden to shed there even a single drop of blood.

THE VAISHYA SABHA.

To-day (Friday) the Vaishya Sabha which has among its members almost all the Marwari shroffs and exporters was open the whole day and the premises were all along crowded. The organisers of the Sabha were making efforts with great earnestness to preserve the peace.

FOUR CARTS LOAD OF *Lathies*.

They say that four carts laden with *lathies* were brought in front of the mosque and the contents were quickly distributed on the spot among the Muhammadans.

POLICE FIRMNESS.

Mr. Sen, attorney to Seth Panna Lal, has written to the *Statesman* to say that although called to help the police did not or could not do its duty before the robbers had disappeared with their booty.

NO ORDER.

At about 3 p.m. on Saturday the Muhammadan looters created a tremendous row in Colootolla, Halliday and Canning Streets. A sweetmeat seller (at No. 160, Canning street) became senseless under their blows. The National Insurance Office was also attacked, the durbans of which were assaulted and bricks were thrown on the windows, but the looters withdrew at the appearance of a European. The police at the time of loot was engaged in pacing up and down the Street. A European Sergeant, when interrogated by a representative of the *Bengalees* as to why the police was not stopping the loot, replied "Where's the order?"

MONDAY.

Being deprived of *lathies*, the Kabulis to-day purchased large knives in the presence of the police which did not prevent them from doing it.

TUESDAY.

It gives pain to say that this year more cows have been sacrificed than in previous years. Inflammatory leaflets were distributed by the Muhammadans.

27. The *Darus Sultanat* [Calcutta] of the 16th December writes:—

Ibid.

It is quite unjust to blame His Honour and the police officers who so actively tried and succeeded in suppressing the riot. They deserve thanks. Only those should be blamed who wilfully kindled the fire of religious bigotry, the consequences of which are always dreadful. It is the Marwaris who were the prime cause of all these sad events, for it is they who had closed their business with a view to influence the European merchants in their cause. No doubt there has been a grave loss to both sides by the plunder. The Muhammadans gave no provocation. They have been sacrificing cows in the above mosque for many years. His Honour fully explained to the Marwaris that the *Korbani* would be performed as usual with the greatest secrecy and in a way as would not wound the feelings of the Hindus. The responsibility of any future disturbance of the sort is, therefore, on those who disobeyed the Government orders.

DARUS SULTANAT,
Dec. 16th, 1910.

It is true that the Hindus worship the cow as a mother; but they ought to confine this worship to their temples, houses, and their minds. How can the Hindus expect that the people of other religions would agree with them and consider the cow as their mother? It is in consideration of the feelings of the Hindus that the standing orders are that cows should not be publicly sacrificed. The Hindus should be thankful for this.

We admit that a cow is an important factor in the domestic economy of an Indian and revered by the Hindus. It is then quite open to them not to sell cows to the Muhammadans, to establish Gowshalas, purchase grazing yards and improve their breed in whatever way they like. But they can have no religious right to check *Korbani* or snatch away cows, that are not their property, from the Muhammadans. The Hindus wanted to stop the lawful *Korbani* in Calcutta and its suburbs unnecessarily. *Korbani* is a religious rite among the Muhammadans, and so to stop it is an interference in a religious matter. The Muhammadans can neither modify the performance of their religious duties in deference to the wishes of others nor do they want the others to change their religions for them. The Muhammadans stand firm on their religion and wish that others also should stick to their own respective religions.

Korbaui was always performed in the Armenian Street mosque ; but the Marwaris never interfered with it before. The simple Marwari traders must therefore have been inspired by some hidden power. They should now resume their business without any fear, and if they are fair minded they should not grumble at what has already happened. The excitement of the Marwaris was due to an unjust prejudice. No religion should be based on prejudice. The Government should be thanked for putting down the disturbances and His Honour and the Police Commissioner should be congratulated on their success in stopping the riot.

The Muhammadans should always be peaceful in what they do. They must know that obedience to their rulers is enjoined on them as a religious duty. God never likes the mischievous.

The paper is sorry for the plunder and outrages committed on the mosque and the Holy Koran, and hopes that those found guilty of the offence would be severely punished.

The paper in conclusion proposes that the Muhammadans and the Hindus should shake hands with each other, and forgetting all that has happened should live peacefully under the British Government which holds both equally dear.

The same paper in another article gives a detailed account of the riots as they occurred from day to day, and says that according to some people the Hindus having snatched away a cow from a Muhammadan commenced crying aloud "*Gow mata ki joi*" (victory to the mother cow), which provoked the Kabulis who taking it as an insult became infuriated and fell upon the Marwaris ; while others say that no sooner His Honour returned after inspecting the mosque and the Kabulis came to know that the decision was given in their favour, they got excited and seeing the police not sufficient enough began to assault the Marwaris.

MARWARI,
Dec. 16th, 1910.

28. The *Marwari* [Calcutta] of the 16th December advises the Hindus specially the Marwaris all of whom have received

Ibid.

a rude shock by the incidents of the last week to

now so devise measures to protect the cows that they may not reach the butcher's hands. This may be done by buying up all barren cows and maintaining them from funds raised for the purpose from all the Hindus who have the cause of the protection of cows really at heart.

The paper then relates the incidents and says that the peaceful Marwaris were the principal sufferers in the last riot, and that the police did not prevent the Kabulis from assaulting the Hindus on Saturday. The Muhammadans also suffered but to very little extent.

BHARAT MITRA,
Dec. 17th, 1910.

29. The *Bharat Mitra* [Calcutta] of the 17th December observes that cow-slaughter was forbidden by Akbar throughout his dominions.

The paper says that this riot has shown that neither the Hindu nor the Muhammadan communities have a true leader to guide them otherwise they would have been able to peacefully settle the dispute among themselves before approaching the Government and without this bloodshed.

In addition to the errors of the leaders of the two communities, the Government also, the paper is sorry to observe, lagged a little behind in making its arrangements, for had the authorities brought into force earlier—on Friday—the measures adopted later on, the terrible incidents, such as has never been witnessed by the oldest citizens of Calcutta, would not have happened.

The Marwaris never expected, says the paper, that such a calamity would befall them under the British Government, in connection with a religious matter. They have suffered loss both of life as well as property ; their men have been killed and injured, their women and children have been molested ; arrests have been made and cases brought against them with the prospect of these being continued.

In addition to all this the crowning misery is that the blame is thrown upon them. But all these calamities have not afflicted them so much as the fact that the Government paid no heed to their prayers and allowed the Muhammadans to do what they liked. They are of opinion that it was very easy to settle the dispute if the Government had desired to do so.

the Marwaris, adds the paper, meant no threat to the Government when they struck work; they simply desired to draw the attention of the authorities by this innocent method which is customary with the subjects of the Native States which they are; they are not, therefore, at all in fault. The Muhammadans issued leaflets in which they threatened to take the law into their own hands, but the Hindus did no such thing.

The paper can never forget the frightful scene, when huge bands of Muhammadans carrying flags, beating drums and canisters and raising shouts of "Din Din, Alla Alla," were seen moving on roads unchallenged and unobstructed; when Pathans and Kabulis, accompanied by low-class Muhammadans, brandishing big *lathis* pounced upon the pedestrians with a murderous intention and the police was unable to arrest them. The fact that no attempt was made, the paper adds, to arrest the Kabulis when after looting Babu Panna Lal's house, they were carrying the booty on carriages and that they could continue their loot unchallenged for no less than a period of two hours and a half is such as requires careful consideration.

Referring to the reply given to the deputation of the representatives of the Marwari community, the journal remarks that a more discreet reply would not have produced the impression of one party's victory over the other. Had the Government, while allowing sacrifice in the Amratolla mosque, added that if the Muhammadans sacrificed goats or sheep instead of cows, they would satisfy the Hindus as well as have observed their religious festival without any detriment, surely no disturbances would have occurred.

30. The *Bihar Bandhu* [Bankipur] of the 17th December is of opinion that it is a deliberate mistake or misrepresentation on the part of those Anglo-Indian journals which

ascribe the Calcutta Bakr-Id riot to political causes.

Making a reference to the peace-loving and cowardly nature of the Marwaris the paper writes:—

It is possible that some unthoughtful Marwari boy, in his zeal for the protection of cows, might have thrown brickbats (in the beginning), but later events clearly show that terrible mischief has been committed by the Kabulis—such as was considered impossible under the British Government. The daring attack of the Pathans not only on shops but also on wealthy residences, their rushing into women's apartments and forcing them to hand over their ornaments, their carrying away the looted property on hackney carriages in broad daylight—all these are a wonder. Over and above this the Kabulis showed no fear at the appearance of the police.

Referring to the strike of the Marwaris, the paper has no hesitation in saying that there was no political aim behind it. The uneducated Hindu traders had expected that the Muhammadans who are their brethren being the sons of the same mother India would pay heed to their cries, and that by stopping all their business (in order to express their feelings) they would be able to move the Muhammadans to compassion and prevent them from wounding the religious sentiments of the Hindus.

31. The *Bara Bazar Gazette* [Calcutta] of the 17th December gives the following reasons why the Hindus are beaten and assaulted by the Muhammadans whenever a quarrel

arises between the two communities over the cow-killing question:—

(1) For thousands of years having lived under subjugation the Hindus have lost their manliness, so much so that a single stout Kabuli with a *lathi* in his hand can drive away a crowd of a hundred of the Hindus.

(2) A large number of them are traders, specially the Marwaris are almost all traders, hankering after money.

(3) The Hindus are more educated than the Muhammadans and as such they have no liking for fight, they prefer placing their grievances before the Government.

(4) The Government authorities do not take measures to check any dispute between the two communities. For up till now all the disturbances at various places have taken place in the British territories, and in no Native State, be it under Hindu or Muhammadan rule. In the Nizam's dominion there is a law that the Muhammadans must not kill a cow in the Hindu quarters or in the vicinity of a Hindu temple.

BIHAR BANDHU,
Dec. 17th, 1910.

BABA BAZAR GAZETTE,
Dec. 17th, 1910.

The paper then invites Mr. Halliday to look into the statistics of the cow-killing riots for the last 30 years, when he will find that all the disturbances have occurred in British India, and asks if the Police Commissioner can say why it is so.

The paper further observes:—The Hindu do not demand that the Muhammadans should kill no cow. They only ask “don’t kill the animal in our midst.” The way in which the Muhammadans of Calcutta have been backed only encourages them. They sacrifice cows in a mosque situated in Hindu quarters only to annoy the latter.

The paper prays to the Government to adopt such a policy as to avoid friction between the Hindus and Muhammadans and to save the former from molestation and plunder which are invariably their lot.

In the course of its description of the riot the paper remarks:—

Such riot and loot as have taken place in the Hindu quarters in the heart of the town of Calcutta have never been witnessed in any town or village anywhere in India. It appeared as if for the time being there was no Government, so far as the affected parts of the town was concerned.

BIR BHARAT,
Dec. 18th, 1910.

32. Referring to the riots the *Bir Bharat* [Calcutta] of the 18th December

Ibid.

is at a loss to explain how and why they occurred in a town like Calcutta, why the Lieutenant-Governor,

looked upon as the representative of His Majesty, had to visit the houses of Marwaris like an ordinary man; why the police should have been so weak as to offer no resistance to the Kabulis who plundered houses and carried away property in broad daylight in the face of the police; why such a powerful Government as ours had to seek the help of the Kabul envoy to pacify the Kabulis; why the police refused to help those who applied for help, and why the police were not furnished with revolvers for which they had applied to the authorities.

In another place the same paper describes the Kabulis, who are mainly responsible for the plunder, etc., as not true Muhammadans as they are usurers. Besides they are a turbulent class and commit a good deal of mischief in the mafassal of Bengal by selling cloth to villagers and then realizing money by force. The police knows their character and it is inexplicable why they are not kept under surveillance. It is to be regretted that many residents of Calcutta lost their all owing to the mistakes of some high officials.

As for the so-called leaders, the paper continues, they have no sympathy for and therefore no influence with the people, being only title-holders and monied men. Hence they were quite impotent to stop rioting.

The journal quotes some passages from the Koran showing that cow-slaughter is not strictly enjoined in it, and calls upon the Muhammadans to refute them if they can by their arguments.

HINDI BANGAVASI,
Dec. 19th, 1910.

33. The *Hindi Bangavasi* [Calcutta] of the 19th December is surprised and puzzled to see big houses being plundered in the presence of the police and the riot occurring in the Metropolis, while the head of the Governments of India and Bengal were there. The incident having taken place in the beginning of Lord Hardinge’s rule appears to the paper to be ominous.

The cows have been slaughtered in the mosque without a hitch, the paper adds, but it has caused pain not only to the Marwaris, but the whole Hindu community.

SATYASANATAN
DHARMA,
Dec. 19th, 1910.

34. In relating the incident of the riots the *Satyasanatan Dharma* [Calcutta] of the 19th December observes that while the military arrangement was worthy of

praise the hatred for the police became greater in every intelligent mind.

SANJIVANI,
Dec. 15th, 1910.

35. The *Sanjivani* [Calcutta] of the 15th December says:—

On the 9th December last the houses of Babu Abinash Chandra Bhattacharyya, Medical Practitioner, and Kailash, dealer in liquors, were searched by the police at Comilla. A copy of *Matripuja*, a copy of *Matrimurti*, and two copies of *Swadeshi* songs were taken away by the police. The cause of making the searches is not known. How long will this practice of houses being raided by the police go on?

36. Referring to the revelation made in the course of the hearing of the Nasik conspiracy case that Head Constable Criminal detectives.

Mathay of the Bombay Detective Department had at one time been punished for abetment of murder, the *Sanjivani* [Calcutta] of the 15th December asks why a man with such a criminal record was given service under the Detective Department. Who can unravel the mystery underlying this appointment? The Eastern Bengal Government has made a Sub-Inspector of Police of the very man whom it had arrested before as a dacoit. The Bengal Government has made a detective of a man who once stood charged with forgery. Is not all this shameful?

SANJIVANI,
Dec. 15th, 1910.

37. The *Hitavadi* [Calcutta] of the 16th December says that a constable of the Howrah police illegally arrested an innocent person in front of a wine-shop. An Excise officer, in whose presence the arrest was made, having remonstrated with the constable for this illegal act, the latter, not knowing who he was, arrested him also, and marched the arrested person off to the thana. Eventually the Excise officer was released, and, on the strength of his evidence, the other person also was let off. The paper is anxious to know how the guilty constable is going to be dealt with. It is such high-handedness on the part of the police that makes the people shy of them.

HITAVADI,
Dec. 16th, 1910.

38. The *Daily Hitavadi* [Calcutta] of the 18th December says that a new masjid at Canning Street, close to the place where the Hindu Sethis of Madras reside. Images of Hindu gods are borne along this road, with the accompaniment of loud music, for immersion into the river; the Sethis celebrate every year the worship of "Golden Kartic" with much pomp and procession at this place; and Hindu ladies also use this road on their way to and from the river. These may be distasteful to the Muhammadans, and in future there may arise frictions between the two communities. The paper, therefore, warns the authorities to see that the new masjid may not be a future source of trouble and mischief.

DAILY HITAVADI,
Dec. 18th, 1910.

39. The *Daily Hitavadi* [Calcutta] of the 20th December says that the Commissioner of Police, Calcutta, has not yet given any reply to Babu Vishnu Parakar's letter of protest against the order of confiscation of his book entitled "Desh ki bat." What, asks the writer, is the cause of this? What will be the fate of the books which have already been confiscated, and of the authors whose prayers to the Lieutenant-Governor to point out the objectionable parts of their confiscated books have been refused? We now hear that authors are being called to the office of the Commissioner of Police for the purpose of getting their books corrected. Why was not this arrangement made before?

DAILY HITAVADI,
Dec. 20th, 1910.

(b)—Working of the Courts.

40. Referring to the sentence passed by the Sessions Judge of Shahjahanpur in the United Provinces on a Police Sub-Inspector and four constables who were convicted on a charge of ill-treating a person to extort confession, the *Bangavasi* [Calcutta] of the 17th December says that the sentence was undoubtedly a light one, which the Judge himself also admitted. Heavy punishments alone in such cases may be expected to improve the morale of the police.

BANGAVASI,
Dec. 17th, 1910.

41. It was, says the *Hindusthan* [Calcutta] of the 14th December, an inadequate sentence which was passed on the English sergeant, who had molested Babu Debendra Kumar Bose, Deputy Magistrate of Arrah, while travelling by rail.

HINDUSTHAN,
Dec. 14th, 1910.

42. The *Bangavasi* [Calcutta] of the 17th December says that Sergeant Naggs (?) who, at the Buxar station, had entered the second class compartment occupied by Babu Debendra Kumar Bose, Deputy Magistrate of Arrah, and molested him, was let off with a fine of Rs. 60. The punishment, the paper says, was

BANGAVASI,
Dec. 17th, 1910.

very light. To avoid being molested by soldiers, many respectable Indian gentlemen prefer to travel in inter-class carriages.

BASUMATI,
Dec. 17th, 1910.

43. The *Basumati* [Calcutta] of the 17th December says that such an extremely light punishment as a fine of Rs. 20 Sergeant Redmond's case. cannot be expected to act as a deterrent in the cases of offenders of the type of Sergeant Redmond. Redmond is not illiterate. He entered a compartment occupied by a lady in spite of his having seen a "Reserved" ticket attached to it and of the protest of its inmates. If it is intended to prevent frequent occurrence of such offences he should be heavily punished.

(e)—*Local Self-Government and Municipal Administration.*

HITAVADI,
Dec. 16th, 1910.

44. The *Hitavadi* [Calcutta] of the 16th December strongly objects to the practice that prevails in the Calcutta Corporation to let out the stalls in the Municipal Market to persons who pay the highest *salamis* to the Corporation. That the stall-holders should pay the fixed monthly rents for their stalls is only just and fair, but that they should be made to pay *salamis* over and above the rents is wholly unjust. It is no wonder, as Mr. Swinhoe, Police Magistrate of Calcutta, to whom this fact was disclosed by the Market Superintendent, remarked, that, under these circumstances, things should sell so dear in the Market. Indirectly the purchasers have to pay what the Corporation gets as *salami* from the stall-holders.

(g)—*Railways and Communications, including Canals and Irrigation.*

BASUMATI,
Dec. 17th, 1910.

Want of eating-houses for Indians in railway stations. 45. Referring to the complaint made by a correspondent in the *Advocate newspaper* of the want of eating-houses for Indians in the principal stations on the Great Indian Peninsular Railway, the *Basumati* [Calcutta] of the 17th December says that such eating-houses are required in the junction stations of all Indian railways. Their want greatly inconveniences Hindu passengers travelling long distances. The subject was once discussed during Lord Curzon's Viceroyalty. It now eminently deserves the consideration of the Railway Board.

DAILY HITAVADI,
Dec. 18th, 1910.

46. The *Daily Hitavadi* [Calcutta] of the 18th December draws the attention of the authorities to the dangers of railway travelling in this country. The clever *budmashes* have outwitted the railway authorities and have rendered the precautions taken by the latter for the safety of the passengers utterly useless. The comparative safety which intermediate and 3rd class passengers so long enjoyed is now gone.

(h)—*General.*

SANJIVANI,
Dec. 15th, 1910.

The Budget Committee of the Bengal Legislative Council. 47. The *Sanjivani* [Calcutta] of the 15th December asks why no Hon'ble Member of the stamp of Babu Bhupendra Nath Basu or Babu Baikuntha Nath Sen or Babu Dipnarain Singh, or Babu Deva Prasad Sarvadikari has found a place in the newly-formed Budget Committee of the Bengal Legislative Council. Will the members who now form the Committee be sufficiently independent?

SHIKSHA.
Dec. 15th, 1910.

48. Referring to the general meeting of the Hindus at Benares convened recently to protest against the decision of the Census and low-class Hindus. Census Commissioner to return the untouchable castes as non-Hindus, which was attended alike by the great *pandits* of the town as well as the members of the low castes for instance Dom, Chamar, etc., the *Shiksha* [Arrah] of the 15th instant says:— All religious people are wondering as to why such an action is being taken. Why are the feelings of the low caste Hindus being wounded? We are fully

confident that this is being done by mistake, and as soon as the Government comes to know the views of the people it will give orders to the effect that low-class Hindus be also enumerated among the Hindus.

49. The *Hitavadi* [Calcutta] of the 16th December is not satisfied with Mr. Gait's explanation regarding his much-discussed census circular. Mr. Gait says that the

Hindus, but with the remark that though calling themselves Hindus they follow un-Hindu rites and customs. The paper wants to know the reason of this innovation, and asks whether it is proper for the Census Commissioner to make any remarks on the rites and customs of classes who declare themselves to be Hindus.

50. Mr. Gait, says the *Birbhum Varta* [Birbhum] of the 17th December, Who is a Hindu? is, by his recent census circular, taking the shine out of Sir Herbert Risley. Sir Herbert,

Census Commissioner, earned much fame by creating a discord between the Vaidya and Kayastha communities of Bengal. But Mr. Gait is intent upon earning a cheap notoriety by hurting the feelings of the entire Hindu race. The paper, however, hopes that, like the partition of Bengal, the present act of Mr. Gait will tend to awaken the fallen Hindu race to a sense of their true condition.

51. Referring to Mr. Gait's letter to the Secretary of the Multan Hindu *Sabha* on the subject of the enumeration of Hindus in the ensuing census, the *Basumati* [Calcutta] of

the 17th December says:—

As Mr. Gait says the matter is no doubt still under consideration, but the proposal made is open to grave objections on the part of the Hindu society. Jains and Sikhs have all along been considered as members of this society. In Western India many Jains form matrimonial relations with Hindu Benias. Daughters of Jains are thus transferred to Hindu households. How then is it possible to ascertain the exact number of Jains in the country? Moreover, as Hindus never marry into non-Hindu families, Jains cannot reasonably be considered as non-Hindus. Again, like Hindus, there are castes and classes amongst Sikhs, Musalmans and Christians also. But these are never enumerated separately. Why then this proposal for a separate arrangement for Hindus alone?

52. Before criticising Mr. Gait's circular about excluding low-class Hindus the *Satyasanatan Dharma* [Calcutta] of the

Ibid.

19th December observes that in fairness it was

also the duty of the Government to order similar enquiries about Musalmans and Christians, for among the former too there are those who observe many Hindu rites and cannot be strictly termed Muhammadans while among Christians also there are many who have no faith in the Gospel and have their marriages registered before a Magistrate instead of in the church. The paper then replies to the points raised by Mr. Gait and concludes by asking Government not to meddle with this intricate question.

53. The *Daily Hitavadi* [Calcutta] of the 19th December publishes the following, said to have been issued over the

Who are Hindus?

signatures of the *pandits* of Navadwip:—

All those people who have inhabited Bharatbarsha from before the time of the crossing of the Indus by Musalmans are known as Hindus. The people of this country have got the name of "Hindu," because peoples of other countries used to call Bharatabarsha by the name of Hindusthan. At the present time all Indians who are not Christians and Musalmans should be considered as Hindus.

The people bearing this appellation of Hindu is divided, namely, into four classes, Brahman, Kshatrya, Vaisya and Sudra. These four classes also have become divided into many sub-classes owing to differences in religion and customs and practices. A number of people owing to their having become despised for doing certain forbidden things, have received a very low place in society and are considered fallen or low.

1. Such fallen or low-class Hindus also can worship the principal gods and goddesses of Hinduism.

HITAVADI,
Dec. 16th, 1910.

BIRBHUM VARTA,
Dec. 17th, 1910.

BASUMATI,
Dec. 17th, 1910.

SATYASANATAN
DHARMA,
Dec. 19th, 1910.

DAILY HITAVADI,
Dec. 20th, 1910.

2. Although they cannot enter into Hindu temples, they can offer Puja in some of them.

3. High class Brahmins do not perform religious rites for them.

4. Such Brahmins as officiate in the performance of the religious rites of the above-mentioned low or degraded Hindus are also considered as fallen and degraded in society. High-class Brahmins do not eat or have any social connection with degraded Brahmins.

5. High-class Hindus do not accept water from the hands of the aforesaid low or degraded Hindus.

6. Their touch or company is considered unholy by high-class Hindus.

54. The *Bankura Darpan* [Bankura] of the 16th December speaks highly of the qualifications of Mr. Justice Nalini Ranjan Chatterji as a practical lawyer, and is glad at his appointment as the 15th Judge of the Calcutta High Court.

High Court.

55. Referring to the appointment of Mr. Nalini Ranjan Chatterji as the 15th Judge of the Calcutta High Court, the *Jasohar* [Jessore] of the 17th December asks, is this Mr. Chatterji's reward for his recently conducting the bomb and sedition cases on behalf of the Government?

56. Referring to Bombay Government's grant of taccavi to sugar-cane cultivators in Poona, the *Basumati* [Calcutta] of the 17th December says that the Government of Bengal also should make similar grants to sugar-cane and date palm cultivators in the Nadia and Jessore districts. It is desirable that private capitalists also should come forward to help these cultivators with loans. But then no mahajan's or even bank's money is realized so easily as Government's. This prevents private money-lenders from giving loans at low rates of interest.

57. The *Bir Bharat* [Calcutta] of the 18th December jocosely remarks that Lord Morley has performed a very holy act by granting, from the Indian exchequer, passage money for a number of English girls who have come to India to be married to military officers, and says that this meritorious act may, perhaps, serve as a ladder for the Indians to climb up to heaven.

58. What has happened in Eastern Bengal after the partition, writes the *Daily Hitavadi* [Calcutta] of the 20th December, that it has become necessary to import two Punjabi civilians named Mr. Jacob and Mr. Macnair. Is it intended to link the two frontier provinces together?

III.—LEGISLATION.

HITAVADI,
Dec. 16th, 1910.

59. The *Hitavadi* [Calcutta] of the 16th December hopes that the Select Committee, to whom the Calcutta Improvement Bill has been referred, will consider the Hon'ble Mr. Apcar's most weighty suggestions, one of which is that the Government should, in accordance with the procedure adopted in England in such cases, disclose to the public the details of the works that will be undertaken by the Improvement Trust.

VI.—MISCELLANEOUS.

HINDUSTHAN,
Dec. 14th, 1910.

60. The *Hindusthan* [Calcutta] of the 14th December cites the appointments of Mr. S. P. Sinha, Mr. Ali Imam, Rai Kishori Lal Gosain Bahadur, and Mr. B. C. Mitra to high and responsible Government posts, and the acquittal of the publisher of the *Karmayogin* newspaper, which also resulted in the withdrawal of the case against Babu Arabinda Ghosh, as instances of British justice. What is not possible in Russia, Germany, or France, is possible in the British dominions. This is certainly an extraordinary glory for British rule.

61. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] says that Cow-killing at the *Bakr Id*. when learned Moulvies have declared that the sacrifice of cows at the *Bakr Id* is not compulsory, it is not proper for the Muhammadans to hurt the feelings of their Hindu brethren by persisting in the matter. The Muhammadan religion also, the paper believes, forbids causing needless pain to any person.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Dec. 15th, 1910.

62. The *Hitavadi* [Calcutta] of the 16th December publishes a picture of The Amratolla Masjid. the Amratolla Masjid, with the letter-press—

HITAVADI,
Dec 16th, 1910.

"It was here that on the morning of Tuesday last five cows were sacrificed."

63. The *Bangavasi* [Calcutta] of the 17th December publishes a picture of The Amratolla Masjid. the Amratolla Masjid with the letter-press:—

BANGAVASI.
Dec. 17th, 1910.

The question of sacrificing cows for the *Korbani* in this Masjid led to the fearful riot in Calcutta. Here, on the morning of Tuesday last, the day of the *Bakr Id*, five cows were sacrificed for the *Korbani*.

64. Referring to the *Id* riots in Calcutta, the *Jasohar* [Jessore] of the 17th December says that the incident has hurt the feelings of two hundred millions of Hindus. Who knows how this will end?

JASOHAR,
Dec. 17th, 1910.

65. The *Nayak* [Calcutta] of the 15th December takes the people of this country to task for their foolish imitation of everything English. England is a rich country, it can afford to indulge in various kinds of luxuries, but it is suicidal to introduce those luxuries into India, which is an immensely poor country. Even the incomes of the Indian zamindars fall far short of those of the English middle class. Then again, the zamindars in this country have to spend lots of money in law-suits and in keeping the local magistrates and the representatives of the King in good humour. The English people do not labour under these disadvantages. But unfortunately luxury in this country has pervaded all classes of society. Even the low-paid clerks are not free from its influence. The Government is also encouraging this pernicious habit. The English officers who in their country witness a life of gaiety and luxury and various comforts, want to introduce them here in order that they may not feel that they are far away from their gay native land. Accordingly Indian cities are rebuilt on the model of big European cities. Enormous sums of money are spent on filtered water, electric light, drains, trams, rails, etc. But nobody cares to think whether it is possible for a poor people like the Indians to bear the expenses of living in cities built on the model of London, Berlin, Paris. It is said that these improvements have conferred immense benefits on the people. But the paper sees that, as a consequence of these, the people have lost their strength and their longevity, and that the poisonous gases arising from the drains are creating various kinds of new diseases.

NAYAK,
Dec. 15th, 1910.

66. Commenting on the remarks made by some of its Anglo-Indian contemporaries that on the occasion of the Coronation, The power of the King. the people of this country will ask for privileges, which the King, being limited in his power, will be unable to grant, and that consequently the people will be sad and disappointed and will not make a full display of their loyalty, the *Hitavadi* [Calcutta] of the 16th December says that this is indeed a very fine argument. It is true that with respect to the people of England, who possess immense powers, the power of the King is limited, it being curbed by the will of the people; but why should the royal power be held to be subjected to such restrictions in India, where the people do not enjoy the same rights as the English people? With respect to his Indian subjects, therefore, the King has unlimited power to grant any right or privilege which they may ask for and which His Majesty may be disposed to favour them with.

HITAVADI,
Dec. 16th, 1910.

67. The *Hitavadi* [Calcutta] of the 16th December indulges in a vein of irony over Lord Morley's order that the Government of India should pay the passage-money of those English girls who are betrothed to soldiers in service in India, but are unable for what of funds to come out to India for their marriage. Forty such love-lorn maidens, the paper says, landed at the Karachi harbour, at the expense

HITAVADI,
Dec. 16th, 1910.

of the Indians' money, and removed the pangs which so long a separation had been causing to their military lovers. Nothing could be more pious than this act of liberality. As a result of this pious act the Indians will have a golden flight of steps to ascend to heaven.

DAILY HITAVADI,
Dec. 16th, 1910.

68. Referring to Sir Bampfylde Fuller's protest against Mr. Chiro's finding of the cause of unrest in India, the *Daily Hitavadi* [Calcutta] of the 16th December says:—

Sir B. Fuller against Mr. Chiro.
At length Sir Bampfylde has said something perfectly reasonable and well thought-out. We fully support his protest and thank him for it.

BANGAVASI,
Dec. 17th, 1910.

69. With reference to the formation of an arbitration court to amicably settle all disputes between Hindus and Muhammadans, as contemplated by the promoters of Sir William Wedderburn's peace-mission.

Bangavasi [Calcutta] of the 17th December is anxious to know the final decision of the Government on this subject. Ever since Sir Bampfylde Fuller inaugurated the policy of creating disunion between the Hindus and the Muhammadans, a feeling of suspicion has taken possession of the public mind. Many an officer is willing to bring about a reunion between these two communities, but the regret is that still quarrels and disturbances occur.

DAILY HITAVADI,
Dec. 16th, 1910.

70. The *Daily Hitavadi* [Calcutta] of the 21st December in severely criticising the impatience of criticism displayed by the members of the Bengal Provincial Congress Committee takes occasion to praise the forbearance of the English nation—the ruling community in this country. Though strong enough to pound us into dust the latter are calmly enduring night and day our contradictions and our sarcasms.

BIR BHARAT,
Dec. 16th, 1910.

71. Relating that a Muhammadan, covetously looking at the camel which carried a maxim in the town at the time of Bakr-Id riots, remarked that if the Muhammadans could get a camel like that they would not slaughter cows, the *Bir Bharat* [Calcutta] of the 18th December says that the cow-slaughter can be stopped if the Government, which possesses a large number of the animals in its army, offers a gift of camels every year to the Muhammadans.

DAILY HITAVADI,
Dec. 20th, 1910.

72. The *Daily Hitavadi* [Calcutta] of the 20th December supports the Englishman's agitation against the unusual increase of house rents in Calcutta and says that in the northern quarter of the town it has become simply impossible for middle-class people to get houses on monthly rents of Rs. 30 or Rs. 40. The Municipal rates, however, have not increased so much as to justify such an increase in rents. The Municipality or Government ought to do something in the matter.

DAILY HITAVADI,
Dec. 20th, 1910.

73. Now-a-days, writes the *Daily Hitavadi* [Calcutta] of the 20th December, we hear it said by everybody from the Viceroy to the insignificant newspaper correspondent that amity and good-feeling should be established between the rulers and the ruled in this country. The idea is, from one point of view, as much wrong as it is right from another. The Indians stand to every Englishman, be he King George or the meanest coal mine worker, in the relation of servants and master. Such a relation can create feelings of respect, reverence, diffidence and terror in the minds of the Indians, but never friendship. Friendship demands equality between friends. Even the Indian law, as, for instance, the Code of Criminal Procedure with its well-known definition of a British subject, makes it clear to us that there can be no equality between an Englishman and an Indian. The same lesson is constantly repeated to us by the Anglo-Indian press. Even to-day the Englishman is telling us the same thing in dealing with the question of enlisting Indians as volunteers. And the lesson has been well impressed on our minds by a long series of incidents during the thirty years from the time of the Ilbert Bill agitation to the present anti-partition and *swadeshi* boycott agitations.

Still we urge that good-feeling should be established between the rulers and the ruled in this country. It is necessary as well for the peaceful Government of the country by the English as for the people's safety from troubles on all sides. The Pathan and Moghul rulers of India understood the Hindus and so gave them independence in governing their own religion and society and controlling law and order in their village homes. But with the establishment of High Courts by the English Hindu law has given place to Roman institutes and European jurisprudence in administration of justice amongst Hindus. The Executive branch of the administration also is now fashioned on the model of the West. Even the other day Sir Herbert Risley supported the new press legislation by the examples of Hungary and Austria. In fact, Indian administrators, both judicial and executive, forget that India is not Europe, neither are Indians European Christians. Clever statesmen like Lord Morley may sometimes speak of the unsuitability of Canadian furcoats in India and such things, but in practice they try to fashion India in the model of Europe. This is what makes a closer touch between the rulers and the ruled in India necessary. A European cannot comprehend how and where a Hindu's feeling is wounded by slaughter of cows. It is beyond the comprehension of a European for what special reasons divinity is attributed by Hindus to particular objects, why cows, and not bulls are held sacred by them and literally worshipped. There is, of course, a secret meaning for this veneration for cows. And if the English rulers of this country but try to comprehend this meaning, they can easily enter into the feelings of the Hindus in this matter and thus preclude the possibility of any trouble over it, just as Moghul Emperors did in olden times and Feudatory Musalman Princes are doing even now. The question of cow-killing is only one instance of how want of close touch between the rulers and the ruled generates serious difficulties.

But how is this close touch to be effected? Attempts are being made to bring the anglicised Hindu and the Englishman together in clubs and such other places with the object of creating a familiarity between the two. But it must be remembered that the anglicised Hindu, however talented he may be, is not a Hindu. He represents no creed or community, but only himself. Nevertheless, he can, if he likes understand the purpose of Hinduism to a certain extent and bring it to the knowledge of the rulers of the country. We do not presume to say that the latter should act according to our dictates. What we say is that they should take our advice of knowing and understanding us. When once they have done this they can do whatever they like with the country and the people of which they are the masters. The more this knowledge and understanding will increase, the better will it be for both themselves and their subjects. But to that end they will have to come down a step to meet the people they rule. It will no longer do for a Mr. Slack to be unnecessarily rude to a Radha Charan Pal. Patience, forbearance and self-restraint will have to be practised by the ruling race. If the leading men amongst them do so, the rest will follow the example.

74. The *Daily Hitavadi* [Calcutta] of the 21st December hears that

Lord Curzon will accompany the Emperor to India

Lord Curzon again in India.

on the occasion of the Coronation Durbar. If this

be true, the paper says, it will grieve the people. The people of this country do not like that Lord Curzon should again visit India.

DAILY HITAVADI.
Dec. 31st, 1910.

URIYA PAPERS.

75. In an article headed "Madat and chandu," the *Utkalipika* [Cuttack]

The use of madat should be of the 10th December observes that chandu is not checked. so widely used as madat, which, unnecessary as it is, is the root of many evils. The writer, therefore,

hopes that the opening of madat shops will no longer be allowed by Government, and that every means available will be adopted by Government to check its use. To say that Government cannot check it is not creditable.

UTKALIPIKA.
Dec. 10th, 1910.

UTKALDIPAKA,
Dec. 10th, 1910.

The revision settlement opera-
tions in Orissa.

76. The *Utkaldipika* [Cuttack] of the 10th December thanks Mr. Macpherson, Director of Land Records, Bengal, for the kind and patient attention with which he heard on the 6th December the complaints of the Orissa zamindars, headed by Babu Jogendra Nath Basu, regarding certain points in dispute between the zamindars and tenants in Orissa in connection with the revision settlement operations in that division. The writer generally approves of the decisions of the Director on those complaints as just and reasonable, though he differs from him in certain points.

UTKALDIPAKA,
Dec. 10th, 1910.

Thefts of paddy and the new
chowkidary system.

77. The *Utkaldipika* [Cuttack] of the 10th December states that complaints are heard of thefts of paddy from paddy fields in various places in the Cuttack district, and observes, "Are the presidents and chowkidars making some profit from this? It is the general belief that the new chowkidari system is responsible for this."

SAMVADVAHAKA,
Dec. 8th, 1910.

Babu Chandra Mohan Maha-
rana, Headmaster of the Cuttack
Training School.

78. A Balasore correspondent of the *Samvadahika* [Balasore] of the 8th December writes to say that a few calumniators, bent upon satisfying their individual grudges, are busy in agitating in newspapers against

Babu Chandra Mohan Maharana, B.A., Headmaster of the Cuttack Training School and are trying to put a slur on his "godly" character. The writer, who claims to be one of the pupils of Babu Chandra Mohan Maharana, observes that that officer's goodness, magnanimity, good character, impartiality together with other virtues have made him known and respected in society, and that for these virtues Government has raised him to the high position he now occupies. His dutifulness is above reproach, and his mode of teaching is exceedingly charming. In the opinion of the writer, his character as a teacher is an ideal one, in spite of what his detractors may say to the contrary.

UTKALBARTA,
Dec. 10th, 1910.

79. A correspondent of the *Utkalbarta* [Calcutta] of the 10th December, who styles himself as "Truth," writes to say that magnifying the faults of Uriya officers. The *Uriya and Navasamvad* has been waging a war against Babu Chandra Mohan Maharana, B.A., for

some time past; that the same thing was done against Babu Divyashinh Misra, B.A., some time ago. Throughout its whole career the *Uriya and Navasamvad* newspaper, the mouthpiece of a certain community, lost no opportunity of magnifying the faults of Uriya officers, and it has been trying to bring them into disgrace and disrepute in the eyes of the Government. The writer says, "Are all the domiciled Bengali officers immaculate? We pray the present Government will kindly note the facts. Is not the policy adopted by the *Navasamvad* such as will set class against class?"

UTKALBARTA,
Dec. 10th, 1910.

80. Referring to the controversy that is going on in the columns of the *Utkalbarta* of Calcutta and the *Uriya and Navasamvad* of Balasore regarding the claims

of Uriyas and Bengalis domiciled in Orissa to Government patronage, a correspondent of the *Utkalbarta* [Calcutta] of the 10th December observes that if the Government would intervene and distribute Government posts and other Government patronage in accordance with the proportions which the Uriyas and Bengalis domiciled in Orissa respectively bear to the entire population of Orissa, all quarrel would cease.

UTKALDIPAKA,
Dec. 10th, 1910.

The desire of the people to
purchase foreign-made articles
regretted.

81. Learning from its contemporary of the *Sanjivani* of Calcutta that in the city of Paris cigarettes are prepared from the fibre of the cocoanut fruit, and are exported therefrom to foreign countries, the *Utkaldipika* [Cuttack] of the 10th December finds occasion to

observe that such a thing was never heard of before, and that it is highly regrettable that, though the people are being deceived in innumerable ways by purchasing foreign-made articles, they cannot extricate themselves from the fascination of those articles. The writer further sadly observes that it is the ignorance of the people which is increasing their poverty by throwing them into the delusion practised by clever people.

82. The *Utkaldipika*

Inability of the cultivators of Madhuban and other villages to protect their crops due to the Arms Act.

[Cuttack] of the 10th December states that wild elephants have destroyed ripe paddy crops in Madhuban and other villages near the Cuttack town, and observes that the cultivators in those villages are unable to protect their crops against these wild elephants because they are not permitted to possess guns under the Arms Act and have not means enough to procure the assistance of hunters from other places. The attention of the District Magistrate of Cuttack and of the local police is urgently drawn to the matter.

83. The *Utkalbarta*

Wanted a railway in the Garjat States of Orissa.

[Calcutta] of the 10th December is of opinion that it would be very good if a rail-road would be constructed from Sambalpur to Khorda Road via Angul, as it would facilitate trade and traffic on a large scale in the Garjat States of Orissa. It would benefit the people of the Garjat States in various other ways as well.

UTKALDIPICA,
Dec. 10th, 1910.

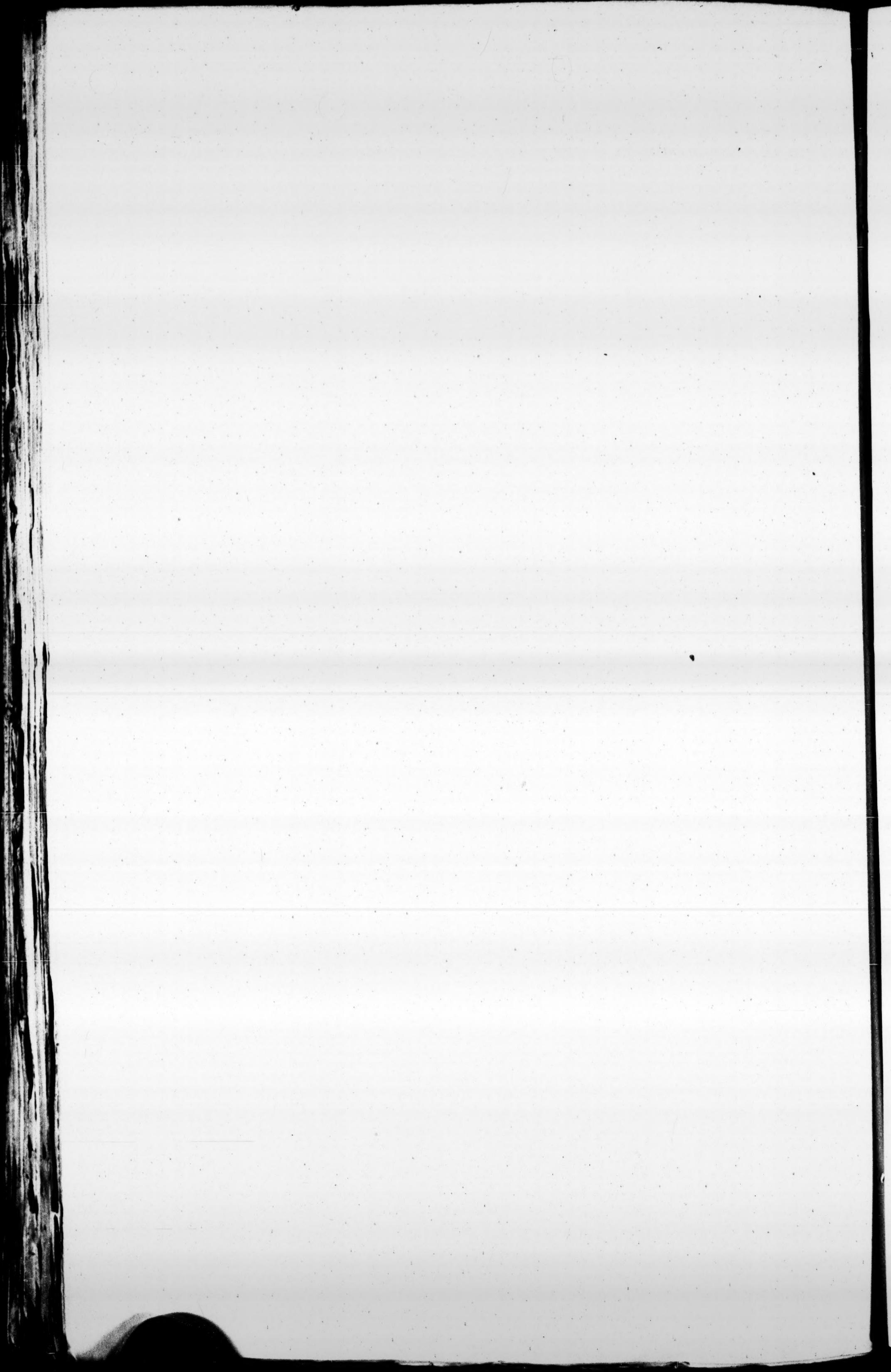
UTKALBARTA,
Dec. 10th, 1910.

BIDHU BHUSHAN MUKHERJI,

*First Assistant to Bengali Translator,
in Charge.*

BENGALI TRANSLATOR'S OFFICE ;

The 24th December, 1910.



REPORT (PART II)

ON

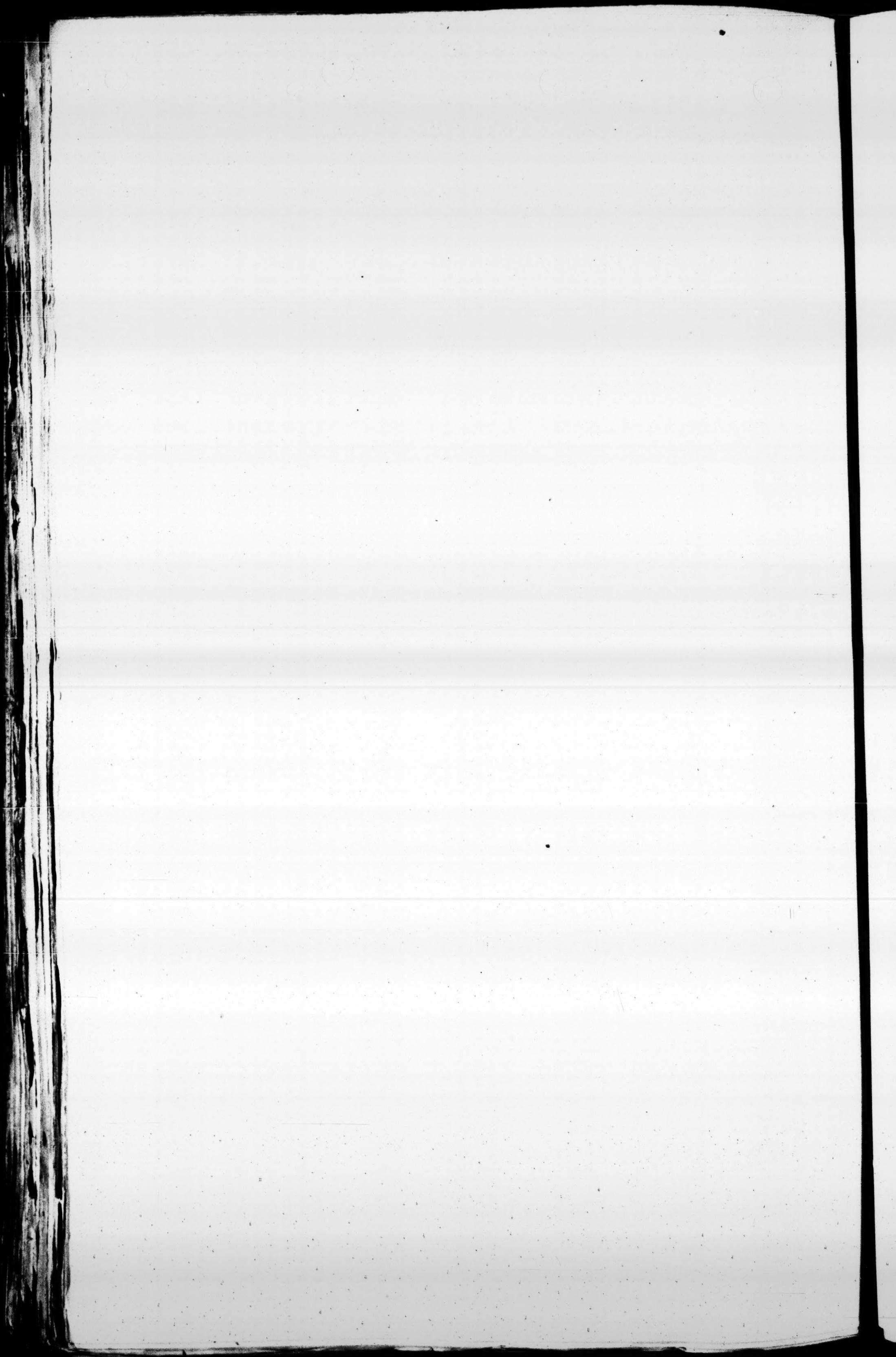
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 24th December 1910.

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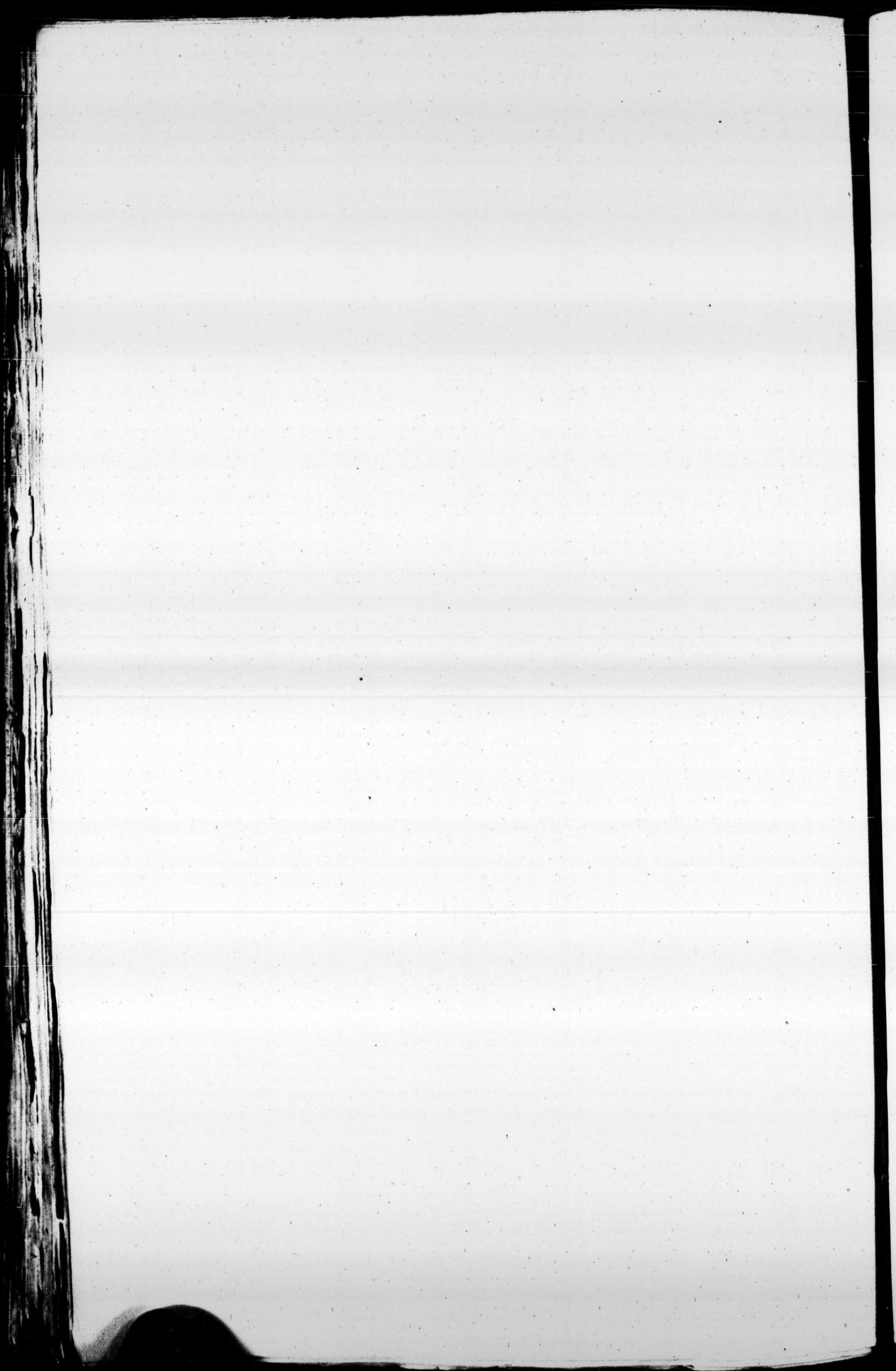
**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	" Amrita Bazar Patrika "	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin ...	4,000
2	" Behar Herald "	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	" Beharee " ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	" Bengalee " ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	" Bihar " ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
6	" Day's News "	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	" Hindoo Patriot "	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	" Indian Empire "	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	" Indian Mirror "	Ditto	Daily	Rai Narendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	" Indian Nation "	Ditto	Weekly	Brojendra Nath Ghose	500
11	" Karmayogin "	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	" Kayestha Messenger "	Gaya	Do.	Jugal Kishore, age 37, Kayastha ...	500
13	" Musalman "	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	" National Daily "	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	" Reis and Rayet "	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	" Star of Utkal "	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	" Telegraph "	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32 ...	3,000

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	" Day's News "	Calcutta	Daily	(See above)	Defunct.
2	" Karmayogin "	Ditto	Weekly	(Ditto)	Ditto.
3	" National Daily "	Ditto	Daily	(Ditto)	Ditto.



II.—HOME ADMINISTRATION.

(a)—Police.

3335. It is reported that Mr. Guider admitted in cross-examination during the trial of the Nasik conspiracy case that Head constable Sathe of the Bombay Criminal Investigation Department.

Sathe, a head constable attached to the Bombay Criminal Investigation Department, had been convicted of abetment of murder. Commenting on this, the *Telegraph* writes:—“One would like to know what explanation the authorities have of this strange spectacle of a convict serving as an officer of police and exercising enormous powers for evil. What reliance, again, can be placed on a man like him? And how can the subjects of His Imperial Majesty be placed at the mercy of men like him? Here is a matter which should be brought to the notice of His Excellency the Governor-General in Council.”

3336. In the same connection the *Indian Empire* writes:—“There is a standing order of Government that no one who has Convict as police officer. been convicted of any offence, except trivial technical offences, should be admitted to Government service in any capacity whatever or to honours or distinction. Here then is a case which demands the prompt and adequate attention of Government. It is apparent that the fact of Sathe's appointment and previous conviction was well-known to the authorities. If so, how could they permit his employment? The question is one which would be brought to the notice of the Viceroy, and this can easily be done if some member of the Supreme Legislative Council would interpellate the Government on the subject.”

TELEGRAPH,
10th Dec. 1910.

INDIAN EMPIRE,
18th Dec. 1910.

3337. Referring to the new portfolio for education, the *Bengalee* writes:—“As regards coupling Self-Government with education, we are bound to point out that a difficulty will arise if in future it is intended, as it ought to be intended, to appoint educationists of eminence to the new portfolio. An educationist need not necessarily be an expert on questions relating to Local Self-Government. There are also important reasons why the subject of Self-Government should be made a provincial, rather than an imperial concern, and should not be made a department of the Government in the same way in which education, for example, is a department. In our opinion Local Self-Government Boards should be created in the several provinces for dealing with the questions arising out of the administration by self-governing bodies of municipal and other matters as well as for exercising a sort of general control over them.”

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(e)—Local Self-Government and Municipal Administration.

3338. In drawing the attention of the authorities to the insanitary condition of the Bagdebi Bheel in the village of The Bagdebi Bheel. Santipur, district of Nadia, the *Amrita Bazar Patrika* writes:—“It is the life and health of thousands of people and the prosperity of several villages that are in question. Such being the case, especially when the villagers themselves have raised some money, it is we believe their bounden duty to come to the help of these villagers and supplement their efforts with a donation as also expert supervision. Nor is this all. If we have been correctly informed the Edward Memorial Fund, to which these villagers contributed their quota, has been raised with the express idea of improving the water-supply of the district. Why should not, therefore, a donation be made from this fund towards the cost of the bund construction?”

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(h)—General.

TELEGRAPH.
10th Dec. 1911.

3339. The *Telegraph* writes:—“The great help rendered to the management of the Allahabad Exhibition by Government, Peace and progress. and the programme for the Industrial regeneration of the country that the Governments of the United Provinces and Bombay have arranged, and the greater attention that is being paid in the two Bengals to honest enterprise and to the preliminaries for an industrial campaign, are indications that assure us of a dawning era of peace and progress. We are confident that we are on the threshold of a brighter and happier future. We have no longer any doubts or misgivings as to the motives, desires and intentions of the responsible rulers. We certainly think, with His Excellency the Viceroy, that much of the present progress and advancement of the country is due to the efforts and exertions, dutiful devotion and energetic zeal of a ‘loyal body of Government servants in this country,’ but then from the reports of incidents here, there and everywhere, we think greater improvement would be attained in respect of the situation, if the subordinate officials would loyally and faithfully adopt the policy of conciliation and sympathy that appears to be the guiding principle of the higher authorities. We hope the responsible rulers will have an eye on this.”

INDIAN NATION.
12th Dec. 1910.

3340. The *Indian Nation* writes:—“The protest made in the Madras Legislative Council by Mr. Orr, against the annual migration of the higher officials to the hills in the summer, is but the repetition of a very old denunciation. But in view of recent administrative changes there is an additional argument against this exodus. The extended Legislative Councils will lose a great deal of their real values, if their meetings continue to be held for only three months in the year. They are virtually our parliaments, and it would be inconceivable in any other country in the world for the parliament to be in session for only a few weeks in the year. One of the chief benefits of the new Councils was the right of interpellation, and this is now suspended for the greater part of the year, and for practical purposes is non-existent. Legislation has to be hurried through in a short session or delayed for a whole year. In fact the Councils, as a necessary adjunct to the administrative machinery, will not work efficiently to justify their creation if this annual migration is allowed to go on without any modification.”

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3341. The *Indian Nation* writes:—“One does not usually look to our City Fathers in conclave for well-reasoned arguments, but the convincing words of Dr. Haridhan Dutt in advocating the holding of the Coronation Darbar in Calcutta instead of in Delhi at last Wednesday’s meeting, will be endorsed generally by the people of this province and especially by the residents of this city. A coronation at Delhi will only be witnessed by those who will have the opportunity to go there in an official capacity, and by the ruling chiefs. The people will not be able to participate in the ceremony at all, and surely they should be considered. India does not consist only of officials and princes; there are a few millions of quite the ordinary mortals. If it is held in Calcutta, besides the inhabitants of the largest town in the country and the very thickly populated area within easy reach of it, large numbers of the middle and poorer classes will be able to come in from long distances for the few days of the ceremony, and reside with friends and relations, or in cheap lodging houses, of which there will be many springing up, and have the satisfaction of seeing the functions. In Lord Curzon’s Delhi Darbar only a small number of the real people of India were able to be present, and, unless the present arrangement is altered, the first coronation of a British Emperor of India will be witnessed by officials, ruling chiefs and their *chaprasis*. His Majesty the King-Emperor would not wish this to be the case, and we are sure he would not permit it if he were to know the true facts. Could not somebody tell him. There is little chance of the present arrangement being altered, unless orders issue from the very highest authority.”

3342. The *Indian Empire* reports that, in replying to a question put by Begar in United Provinces.

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at the last meeting of the United Provinces Legislative Council, regarding a complaint that the cart and bullocks of one Dr. Satish Chandra Banerjee had been impressed by Tashil peons, the Government said that the act complained of was covered by Statute and that Government could do nothing in the matter. Commenting on this, the *Indian Empire* writes :—“ Of course not. But may we put it to His Honour if the Statute allows His Majesty's subjects to be put to pecuniary loss, because they are required to provide means of transport for his army ? We hope not. And if it is not so provided in the Statute, the public would be gratified to know what action has been taken by Government to recoup the Doctor for his loss. This is the point to which we invite the attention of the authorities.”

3343. The *Amrita Bazar Patrika* reports that in his despatch of the 29th July 1910, Lord Morley negatived the Madras Government's proposal to create industries by State intervention, on the ground that the industrial

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development of the Province was more likely to be retarded than promoted by diversion to State managed commercial enterprise of funds which were urgently required for the extension of industrial and technical instruction. Commenting on this, the journal writes :—“ No one can assail the soundness of Lord Morley's theory, as it is understood to-day in advanced western countries. But then India is not England nor Australia nor Canada. If, in respect of political franchise, India is regarded as unfit to share in the benefits and privileges enjoyed by all others, why should she be singled out for the application of this high principle, when a little laxity would enable her to advance more rapidly in the field of industrialism ? ”

3344. The *Amrita Bazar Patrika* reports that the following orders of Government have been communicated to Babus Gurudas Raha and Akh Chandra Gupta, in connection with the representation submitted to the Government of India by the Sevaks of the Arunachal Asram, Silchar complaining of police harassment :—

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“ These two gentlemen should be informed that while Government would certainly not interfere with the conscience and the religious duties of any officer, nevertheless the complaints made and the information obtained regarding the Asram are such as to show that it is not an institution to which Government servants should belong, and that, unless the officers in question are prepared to abandon their connection with the Asram, they cannot be permitted to join their appointments, and it will be necessary to dispense with their services.”

Commenting on this, the *Amrita Bazar Patrika* writes :—“ How beautifully vague is the above ! Insinuation and mysterious hints have been made against the Asram but no definite charges preferred against it. That is to say, the Asram is going to be condemned unheard. We are not told nor have we the means of judging what is the nature of the information obtained and what reliance may be placed on it. But are not instances on record to show that information on which the authorities took action have afterwards been found to be baseless ? Then since it is not said whether, in the opinion of the Government, it constitutes a legal or a moral offence for Government officers to be connected with this religious body, one can naturally infer that the information which it has in its possession, is based on mere suspicion. The little word ‘ should ’ does not throw any light on the point.”

3345. With regard to the provisions of the Calcutta Improvement Bill, the *Bengalee* writes :—“ The public demand is that the numerical strength of the Board should be increased, and that the interests of the rate-payers should be adequately represented thereon. . . . Next to the constitutional part of the Bill, it is the provisions relating to the acquisition of land which have provoked the greatest opposition. Practically, the right of appeal has been done away with ; for the granting of the certificate, subject to which the right of appeal is to accrue, is dependent upon the discretion of the President of the Tribunal. In Bombay, we learn that the certificate is rarely given. Human nature, as exemplified in our officials, is not likely to be different in Calcutta from what it is in Bombay ; and we fear that certificates will be as rarely given in Calcutta as in Bombay.”

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Surely the large interests which are involved ought not to be left to the final decision of a single Tribunal, however, able it may be. Our contention is that there should be an appeal as of right. But even if the certificate of the President be considered indispensable, the law should clearly lay down the grounds on which it is to be refused, so as to leave as little as possible to the whim of the presiding judge. The appeal should also be on questions of fact as well as of law. Nor should the question of apportionment be withheld from the assessors. It is as often as not a mixed question of law and fact, and there is no reason why it should be wholly withdrawn from the assessors. Nor is there any justification for disallowing the provision allowing 15 per cent. over the market value as compensation. The Statement of Objects and Reasons adduces no grounds for it, and the mere fact that it is to be found in the Bombay Act cannot outweigh the strong considerations of justice upon which the salutary provisions of the ordinary law in this respect are based. We have indicated some of the cardinal points in regard to which the Bill needs modification. We trust the voice of public opinion will prevail. It is no use talking of reforms, if the old methods of persisting in provisions of proposed measures which public opinion condemns, are still adhered to."

VI.—MISCELLANEOUS.

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11th Dec. 1910.

3346. With regard to the "Id" disturbances the *Bengalee* writes:—"It is necessary to allay the excitement. A Government order will not suffice to do it. The Hindus are willing to submit to an arbitration. They suggest that the leaders of the Hindu and Muhammadan communities, with leading European official and non-official gentlemen, should hold an enquiry into the matter and decide on the merits of the case. Surely this suggestion might be accepted. If the result of the arbitration goes to support the Government order, it would be accepted without demur by the Hindus and would put an end to the excitement. The Government would not indeed be creating an appellate authority for the adjudication of its own order; but in the consciousness that its view is the right one, it might submit it to a test which would finally settle all controversy."

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3347. The *Bengalee* writes:—"Yesterday, at about 11 A.M., we saw a mob, in this case a Muhammadan mob, of about 150 or 200 men, many of whom looked like street boys and coolies and headed by a Peshawari coming from Chitpur road side. They were armed with *lathies* and were apparently mad with excitement. They ran to and fro, made no assaults upon Bengali pedestrians, but wherever they suspected the existence of a Marwari shop they made an immediate attack. One of these shops is located at only a few yards' distance from the *Bengalee* office. It was a modest, humble-looking shop, and though it was shut either from within or without, the door easily gave way. The property inside the shop, which was valued at Rs. 800 or so, was looted and was immediately destroyed. While this mob was seen coming at full speed from the west, a number of policemen, about 15 or 16, were seen coming in *gharis* from the east. In front of our office these men got down from the *gharis* and walked towards the mob. Everybody expected that they would try to disperse them, as they could well have done, seeing that this particular mob did not include many able-bodied men. But the policemen did nothing of the kind. They silently passed by and did not even attempt to stop the attack upon the shop, which began in their presence. For a time we thought that they did nothing because of the smallness of their number. But this supposition was negatived by the fact that they did not come back to the scene reinforced, as they would have done if it were true. We have described this incident in some detail, because it is our information that the incident was typical of many others."

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3348. The *Bengalee* writes:—"A thing which struck most people was that throughout the whole of yesterday morning bands of 'Peshawaris' could be seen running about, brandishing long *lathies*, in a state of the wildest excitement, without anybody in any way interfering with them . . . All lovers of peace would have expected this sort of thing to have been stopped at the very outset. It might well have

been stopped without risk of lawlessness being provoked, if only the police had met these men in sufficient force. It naturally occurred to the public, in this connection, that after having enacted a law which empowers the Commissioner of Police to prevent men, specially in groups, from using even walking sticks if they happen to be a bit too long or too thick, the authorities owed it to themselves to show that the power was not intended to be used only in certain circumstances, but that it was to be used in all circumstances where lawlessness or breach of the peace was threatened."

3349. *The Bengalee* writes:—"The question which agitates the public, The "Id" disturbances. and which we have been considering, is, could not these disturbances have been prevented, and when they actually broke out, could they not have been dealt with more effectively than they seem to have been?"

3350. Referring to the "Id" disturbances, the *Indian Nation* writes:—
Ibid. "For rioting and looting, especially if it is indulged

in by a *badmash* element such as Kabulies and others of that ilk who do not respect the long arm of the law which may or may not terminate in prison, the only remedy can be to meet violence by force. This may generally result in fatal consequences, but this can hardly be avoided under the circumstances. If this medicine was applied at the first outbreak of the disturbances, it would have been quelled at once, and the bloodshed which subsequently ensued would not have occurred—it would have been more humane than the mistaken kindness with which these people were treated in the beginning. We do not however blame anybody for this, as it is impossible to tell when kindness should terminate and sternness begin. The prompt action of the Commissioner of Police in calling out the troops when there were the clearest indications that such measures were necessary, deserves the highest commendation. Had he delayed a few hours longer there is no knowing the amount of mischief that would have been done. We hope the troops will not be withdrawn till after to-morrow when the Bakr-id festival is over, and peace has been restored."

3351. *The Bengalee* writes:—"The present generation cannot recall instances of loot, of rioting and of faction fight, such as have been witnessed in Calcutta within

the last few days. Houses of wealthy men—not to speak of shops—were looted, and in one case the loot went on for a couple of hours—articles of value smashed or taken away, jewellery removed from the persons of female inmates of the family, and all this in the capital of the British Indian Empire which is synonymous with the firm and unflinching maintenance of law and order. We should be false to ourselves and fail in our duty, if we did not give expression to the profoundly painful impression which the incidents of the last few days have produced in the public mind. Order has now, indeed, been restored; but the memory of the recent scenes will long linger in the public mind. The question is asked, could they not have been averted by timely precaution and by a demonstration of force that would have sufficed to overcome the malcontents and the disaffected. The Police have been recently strengthened and reorganised. We have now a highly expensive detective department, dignified by the name of the Criminal Intelligence Department. Are we to understand that it is their sole, or their principal duty to look after the so-called political conspiracies, and that they have no leisure or time to attend to the more commonplace task of preventing or detecting ordinary crime? If a portion of the energy and time now mis-spent in shadowing, very often, quite innocent and respectable people were devoted to the collection of information which might enable the authorities to take the necessary precautions against outbreaks of violence, what useful service they could do to society, and how they would help to create a favourable impression regarding the character and usefulness of the Police force! The rowdyism of which we had so many unhappy instances in Calcutta was certainly organized, and apparently on both sides. Organisation means preparation, a definite understanding among a large number of people, a sort of conspiracy if you like, in a case of this kind. We ask—and the public of Calcutta and the unhappy sufferers who contribute to the taxes that support the police would like to ask—what was the Detective Department doing while all this underground preparation was going on, while men were

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being collected, drums procured, *lathies* got together in large numbers and regular bands formed for purposes of loot and violence? Were they asleep, or were they engaged on the grateful task of shadowing respectable people? That there was no relaxation of what they are pleased to call their duty in regard to the latter, is evident from a report which we have received from a thoroughly trustworthy source. On the very day when Northern Calcutta was almost 'panic-stricken, some detectives were on the track of four Bengali gentlemen who were visiting a Member of Council in order to ask him that he should interest himself to bring about a peaceful settlement of the dispute.....As regards the actual work of the police during the disturbances, we desire to say that we have heard serious complaints. We know that the Calcutta Police force is limited, and that a very heavy strain was put upon the members of the force. But the complaint is not so much that the force was inadequate as that it did not do all that it might have done. We will cite some cases in point. At about 11 A.M., on Saturday last, a band of about 200 Muhammadan rowdies fell upon 24 and 25 Colootola Street just a few yards from the *Bengalee* office. As the loot was going on some policemen, about fifteen in number, came driving along Colootola Street and got down in front of the *Bengalee* office, 'with perfect unconcern,' says the report of the *Bengalee*, 'they passed by the mob without even uttering a word to stop this act of lawlessness.' A simultaneous raid was made upon No. 10, Phears Lane; house No. 18-1, Bhawani Charan Dutt's Lane was attacked by a Muhammadan mob; premises No. 96, Harrison Road were plundered, so was the house of one Janoki Das, No. 20, Hope Lane; a sweet-meat shop close to 29, Canning Street was looted, and everything it contained thrown or carried away. 'During all these raids,' says our report, 'policemen in batches were in evidence here and there, but they seemed to be perfectly inactive.' A representative of the *Bengalee* accosted a European police sergeant and asked him why they were not preventing the rowdies from committing further mischief? 'Where is the order,' answered the sergeant. That policemen should not act without orders is right enough. But surely no policeman needs an order to intervene for the purpose of preventing violence on person or property.

With reference to the disturbances themselves, we cannot but regret the Press 'communiqué' which was issued regarding the deputation that waited upon Mr. Slack and Mr. Duke. The deputation came back deeply disappointed, and we fear that they had not even the solace of 'the soft word that turneth away wrath.' The Marwari community were driven into despair; the Muhammadans were elated. Their joy awakened the resentment of the more excitable section of the Marwaris, and the unhappy results we all deplore, followed. If the negative answer to the Marwari deputation had been given with more tact and with less of parade the situation, we believe, would have been better."

3352. On the subject of Kabulis, the *Bengalee* writes:—"The recent doings of these people in Calcutta ought

The Kabulis and the recent disturbances. to be an eye opener to the authorities. If the "Kabulis" could do what they did in Calcutta

on Saturday and Sunday, under the very nose of the finest police force we have in the whole country and even the military, at what are they likely to stop in the interior where the police force is necessarily less powerful, even less efficient. The question is, can nothing be done to suppress this nuisance? It is a mistake to suppose that these men are subjects of the Amir. Many of them are British subjects and some of them come from the frontier. There ought to be no difficulty whatever in dealing with these people. In our opinion there ought to be registration of these men, and they should be called upon to give security for good conduct. And in no case should they be permitted to walk the streets with their long *lathis*, longer than regulation *lathis*."

3353. Referring to the lawlessness of the Kabulis during the recent disturbances in Calcutta, the *Indian Mirror* writes:—

The Pathans and the recent disturbances. "In view of the constant trouble arising from these Pathans, it will not be an unwise step to forbid their admission into Bengal. If they are admitted at all, it should be considered whether a limit should not be imposed upon their number, and whether security for good behaviour should not be obtained from every man

who is allowed to reside or trade in Bengal. We know that legislation will be necessary for this purpose, but that should be undertaken without hesitation. In the meantime, the Commissioner of Police will do well to make a list of these men in Calcutta and to search their premises, places of business and persons, with a view to recovering as much of the looted property as possible.

Another thing which ought to be done is to confine these Pathans to a *busti* of their own. Besides being a menace to peace, they are a danger to sanitation. The mafassal police should be no less alert than the authorities in Calcutta."

3354. Referring to the alleged lawlessness of the Kabuli and Peshwari traders in Bengal, the *Amrita Bazar Patrika*

The Pathans.

writes:—"Any pusillanimity or hesitation on the

part of the authorities is likely to complicate matters. Already, the Pathans are getting more and, more impudent, and, if no adequate steps are to be taken now, they might imbibe an idea of their being above the law here as in their own country."

3355. The *Amrita Bazar Patrika* writes:—"The answer which the Government's reply to the Marwari deputation received from the Hon'ble Marwari deputation in connection with the cow-killing question. Mr. Slacke and the Hon'ble Mr. Duke was rather an unhappy one. It was bound to produce two different effects upon the two communities. The Mussalmans naturally took it as a triumph, and the Marwaris as a slap in their face. This might have been avoided by couching the reply in such a way as not to elate one party and humiliate the other. It would have been far better if no deputation were received at all."

3356. The *Amrita Bazar Patrika* writes as follows in connection with the "Id" disturbances:—"But for the timely message

The cow-question.

of good-will and peace of the Nawab Bahadur of

Murshidabad, some fifty thousand infuriated Mussalmans might have sought to assert their supposed right, at any cost, of killing cows openly at the disputed mosque. The information comes from parties who took active part in quelling the disturbance and were thus familiar with things not known to the general public. It thus shows that there is a large number of Mussalmans in Calcutta and its suburbs who have very little fear for the authorities. And we cannot quite blame these ignorant men for entertaining such a notion when they found, that, in spite of the presence of a large body of policemen, European and Indian, they were the virtual masters of the situation and could rob, loot and even murder with impunity.

"On Friday and Saturday, the extraordinary spectacle was seen by hundreds, perhaps thousands, namely, that while scores of Pathans, Kabulis and low-class up-country Muhammadans were brandishing their big clubs and maltreating, and making murderous attempts on passers-by, the police were looking on listlessly or helplessly. Tramcars were held up and boarded, and passengers seriously hurt, the police apparently being quite powerless to protect the oppressed or even as much as to remonstrate with the aggressors. No wonder that all this led the Musselman rioters to think that either the police were with them or were afraid of their *lathis*, and that they could thus do any lawless act they liked.

"The question naturally arises, as we pointed out on Monday, why was no Musselman hooligan arrested on Friday, or a proclamation issued for disarming those who were found walking in the streets or lanes armed with big clubs? An explanation on this point is needed. There seems to be no doubt that if some of these ruffians were arrested on Friday evening, and additional police and military force posted that night in the disturbed quarter, a scene of lawlessness and hooliganism would not have been witnessed, nothing approaching which occurred even during the great Shambazar and Tala riots, when the police force in Calcutta was not even half as strong as it is now, nor were they armed. Surely Sir Edward Baker will not mince matters, but make a thorough enquiry into the situation and not spare the police if he finds that they did not do their duty properly.

"If vigorous steps were taken on Friday evening, Calcutta would have been spared a condition of things which nobody dreamt could ever happen. Fancy the circumstances under which Babu Panna Lal's house was looted. An

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19th Dec. 1910.

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attempt having been made overnight, information was sent to the police but, it is alleged, it was replied that single houses could not be protected! The looting, again, took place and lasted two hours in the forenoon, while the police are said to have been close by! What is more wonderful is that though several Afghans were found carrying away many plundered things in hackney carriages nothing was done to intercept them! All this goes to show that the Mussalmans came to believe that they were their own masters, and that they had got the privilege of committing murderous assaults on Marwaris and looting their property with impunity."

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11th Dec. 1910.

3357. Commenting on the *Statesman's* approval of the measures taken by the police in connection with the riot in Harrison Road, the *Bengalee* writes:—"It may be the *Statesman's* business to praise. The public must judge. And the verdict of the public, as we have already said, is that, with such forces as the Commissioner of Police has at his back, aided by the Military whom he can any moment summon to his aid, it ought to have been possible to prevent the loots and to nip the disturbances in the bud."

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14th Dec. 1910.

3358. The *Bengalee* writes as follows in connection with the raids during the Id disturbances:—"Security of life and property is the most valuable boon which the people enjoy under British rule. But when, as in Calcutta and recently in Peshawar, raids were committed, and with considerable impunity, upon a helpless and defenceless population, who for the most part were Hindus, it behoves the authorities to consider the situation and to take prompt measures to re-assure the public mind. Not only should the breakers of the law be punished, but adequate provision should be made to offer guarantees of security to life and property in times of credal and racial excitement. This is the obvious duty of the Government, and the public look forward to its fulfilment in the firm confidence that the needful will be done and without delay."

BENGALEE.
14th Dec. 1910.

3359. The *Bengalee* writes:—"It is useless to disguise the fact that the feeling in connection with the recent disturbances is steadily rising, and the conviction is growing in the public mind that the police might have done a great deal more than what they really did; and the facts which have been published in these columns largely support this view. The raid made by a fanatical Muhammadan mob into the house of Babu Pannalal Muraker does, we fear, no credit to those who are entrusted with the preservation of the peace and tranquility of this great city. Babu Pannalal Muraker is one of the wealthiest and most respected representatives of the Marwari community in Calcutta. He is banyan to Messrs. Shaw, Wallace and Company, and has no concern or part in any agitation of any kind. Wedded to his business, he leads the quiet life of a business man. His house which was looted is situated within seven minutes' walk of the Colootola thana and is about fifteen minutes' walk from the Central Police Station at Lal Bazar. One might almost, therefore, say that the raid was committed under the very eyes of the police, and during the whole time that it lasted not a policeman stirred to offer any help or to stop the *loot* that was going on. It is worthy of notice that on Friday evening Babu Pannalal Muraker had asked the aid of a police guard for the protection of his house, but he could get none. If his request had been complied with, the raid would not have been attempted, or if attempted would not have been attended with the serious damage to property which Babu Pannalal has suffered. . . . The police must have been fully aware of even the magnitude of the occurrence. For after a couple of hours, when the work of destruction had been completed and the bulk of the looters had made good their escape with the booty, the police, headed by the Commissioner, arrived at the house. They had not been sent for by the inmates, who were prisoners in their own house. Information, therefore, did reach the Police. But how is it that they came so late that there was apparently in this case an utter lack of that promptitude which ought to distinguish the Metropolitan Police force on a critical occasion such as the one through which we recently passed? The *loot* was started by the local Muhammadan roughs, and the Kabulis soon appeared on the scene to share in the booty. The plundered articles were leisurely carried away, apparently with the consciousness of absolute immunity."

Where were the Police, we again ask, when the Kabulis and others were removing their *boot* towards Cornwallis Street?"

3360. The *Indian Mirror* writes:—"We do not know how far the conference of the Hindu and Muhammadan leaders went in bringing about the temporary settlement of the Marwari-Muhammadan dispute, but most people would imagine that it was the presence of the military rather than the influence of the leaders that contributed to the peace of the Bakr-Id day."

INDIAN MIRROR,
15th Dec. 1910.

3361. The *Indian Mirror* writes:—"Considering the matter in all its aspects we have no hesitation in expressing our agreement with the lessons, which our contemporary of the *Englishman* draws from the recent disturbances. That it is the presence of the English alone which prevents civil war between race and race and caste and caste, cannot be denied. This fact is forgotten by those of our countrymen, who seem to think that India is able to rule herself, because a small portion of the Indian population has received a certain amount of education and culture. After all, it is the mass of the population, consisting of the ignorant and illiterate classes, that have to be reckoned with. Until the various races learn to respect each other's feelings and to dwell together in harmony as children of one household, it would be impossible to evolve an Indian nation; and so long as that cannot be done, it is useless to say that India is able to take care of herself."

INDIAN MIRROR,
15th Dec. 1910.

3362. The *Indian Mirror* is surprised and shocked to hear of sepoys and railway constables giving vent to excitement over the "Id" celebrations. The signs should be carefully noted by the authorities.

INDIAN MIRROR
15th Dec. 1910.

3363. The *Amrita Bazar Patrika* observes:—"When a goat would serve the purpose, why should you kill a cow and invite trouble? Kine are sacrificed by the Mussalmans because beef is cheap, that is, on economical grounds; while the Hindus object to the slaughter of those animals, because it is a gross outrage to their religious feeling. The ground of economy must give way before that of religion and that is the established and declared policy of the Government. It is only an economic grievance on the part of the Mussalmans, if they are not allowed to sacrifice kine; it is, however, a question of religious outrage with the Hindus if cow-slaughter is permitted to take place near their houses."

AMRITA BAZAR
PATEIKA,
15th Dec. 1910.

3364. Commenting on the statement published by the *Englishman* that "it is the presence of the English alone which prevents civil war between race and race, caste and caste," the *Bengalee* writes:—"When the enemies of Indian aspirations hold language of the kind we have quoted, what they want is not to justify the presence of the English, but to find an argument for a foregone conclusion, the conclusion, namely, that the present form of Government in the country must continue for all time. The establishment of Self-Government would, they think, mean a change in the personnel of the ruling body; therefore Self-Government can never be established, because the preservation of order is bound up with the existence of the present body of rulers. That is the argument. Unfortunately for this argument, there is the patent fact that even now there are in existence Native States in which Hindus and Muhammadans live side by side and where religious and racial feuds are either unknown or are easily quelled. In Hyderabad, for example, disturbances of the particular kind which we witnessed in Calcutta during the last few days have not occurred during the life-time of the present generation. Surely the British Government has nothing to do with the internal administration of Hyderabad, and the absence of these feuds and disturbances in Hyderabad is due to nothing except the wise policy of the Nizam and his advisers. What has been found possible in Hyderabad and elsewhere would be equally possible in British India if British statesmanship will realise the wisdom and the desirability of giving the people of India an effective voice in the determination of the policy of the Government."

BENGALEE,
15th Dec. 1910.

3365. With regard to the alleged failure of the police to cope with the *budmash* element during the recent riots, the *Bengalee* writes:—"The truth is, the *budmash* What are the police for?"

BENGALEE,
15th Dec. 1910.

element is no stronger in this city than elsewhere ; the police is not weaker in numbers than elsewhere. There is evidently something faulty in the organisation and handling of the police at emergencies. That mournful conclusion is irresistible. . . . For days together the police had notice of the existence of a grave situation. It was a comparatively small area that was affected. The quarrel was confined to an infinitesimal fraction of the very small community, on both sides, involved in this affair. Obviously, certain measures ought to have been taken to keep in stern check the Kabuli element. We have again and again indicated what these measures are. It is notorious the police failed to take these measures. Had the Kabuli element been checked on Thursday, as it should have been, there would have been no rioting, no looting, and no bloodshed. The failure to take these measures and to guard the disturbed area undoubtedly reflects upon the police. The defenders of the Calcutta Police might have shown greater consideration for their clients than to demonstrate their utter helplessness in the face of emergencies and then invent lame excuses for them. It was the *budmash* in October 1808. It is " religious strife " now. What, then, are the police for ?"

BENGALEE,
16th Dec. 1910.

3366. The *Bengalee* writes :—“The citizens of Calcutta, at any rate the more self-conscious among them, were fully alive to their duty during the recent disturbances. At

least in one case a body of young people were not only willing but eager to prevent a loot. What prevented them from taking the necessary steps was the advice they received from others. What they were told was that the moment they took any part in preventing a disturbance, the disturbance itself would assume a different colour, and they would be set down as rowdies, perhaps as men who had been pulling the strings from behind. It was this consciousness which, in many cases during the disturbances, as in this, prevented the citizens of Calcutta from doing their duty. What would the *Statesman* itself have said if a body of Bengali young men, for example, had been found by the police at a place of disturbance, no matter if they had been merely trying to prevent lawlessness ? Did not the extremist Anglo-Indian Press, in the beginning of the trouble, actually talk of agitators being at the bottom, although it was soon proved that the allegation was a shameless lie ? We are by no means sure that the fact that it has not been found possible to connect the disturbance in any way with the Bengali agitator has not been a source of grave disappointment to this section of the press.”

AMRITA BAZAR
PATRIKA,
16th Dec. 1910.

3367. The *Amrita Bazar Patrika* writes :—“The *Statesman* not only makes the Marwaris wholly responsible for the recent happenings in Calcutta, but pours out its vial of venom on them in a tone which will certainly not soothe their feelings, smarting as they are just now under a sense of wrong. Indeed, it goes so far as to accuse them of having brought about riot and murder by their attitude ! . . . As such inflammatory writing at the present moment may provoke bitter racial feeling, we think, in the interests of peace and order, it should on no account be permitted by Government.”

BENGALEE,
17th Dec. 1910.

3368. Referring to the Hon'ble Mr. Slack's reply to the Marwari deputation, which waited on him in connection with the cow-killing question, the *Bengalee* writes :—“If Mr. Slack had refrained from that unhesitating ‘pronouncement’ which he made to the ‘Marwari’ deputation and had quietly told them that although he had his opinion about the matter, he preferred to have it settled by a committee of Hindus and Muhammadans, and that the Government would see that their decision was enforced, and that peace was maintained, we believe the history of the last few days would have been differently written. The decision of the Board, whatever it might have been, representing the authority of a united community, would have been decisive of the issue, and even the malcontents would not have dared to have gone against it. The social forces would have been operative against them, and contentment would have prevailed and the interests of peace secured.”

BENGALEE,
17th Dec. 1910.

3369. The *Bengalee* writes :—“Let those who have actually taken part in loot and plunder be punished with the severity which they deserve. But let there be a general

amnesty of prisoners charged with the minor offences, including some Marwari leaders whose cases are pending before the Police Court. The Marwaris have suffered heavily, and they are entitled to considerate treatment. Sympathy and the practical manifestation of sympathy in kindly acts go a long way to allay excitement and restore peace and contentment. Justice must, indeed, be vindicated, and looters adequately punished; but to keep up the excitement by prosecuting leading men charged with minor offences can serve no useful purpose."

3370. Commenting on the letter addressed by the Chief Secretary to the Government of Bengal to the Commissioner of Police, commanding the Calcutta Police for the manner in which they discharged their duties

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during the Bakr-id disturbances, the *Bengalee* writes:—"The question is not what the police have done, taking a general view of the whole affair, but what more they could have done in particular cases. It is here that there is room for enquiry. We are entirely at one with the *Indian Daily News* in thinking that an enquiry ought to be held promptly, with a view to ascertaining if and where individual policemen did not do their duty. Nor is it merely a question affecting individuals. It is possible, as we have seen, that certain theories which are held by a large number of policemen are at least as responsible for the inadequate handling of disturbances as the shortcomings of individuals. No one can say that we have seen the last of these disturbances. If they recur in future, the authorities ought to be able to deal more adequately with them than they have been able to do in the past. And they will be able to deal more effectively only if they analyse their experience in the past and profit by the result."

3371. The *Amrita Bazar Patrika* writes:—"The Anglo-Indian papers had nothing but high encomium for the now despised Marwaris when they refused to join the Bangalies in their Swadeshi movement. At that time they hugged their Marwari brethren tenderly to their bosom, but, at the present moment, they have only kicks for them! And we cannot altogether blame the Anglo-Indian papers; for, why should they not kick when they can do it with impunity?"

3372. Referring to the recent disturbances, the *Bengalee* writes:—"We sincerely hope that the authorities will give serious consideration to our suggestion about appointing a Commission of Enquiry. They have nothing to lose, everything to gain, by taking the course suggested. The public verdict is that while the police did useful work, they might have done a great deal more than they actually did. If this verdict is wrong, the Commission will certainly say so and will give reasons for their opinion. If it is right, the authorities would know the whole truth about the situation, and would be in a position to deal with occurrences of the kind we have recently witnessed more effectively in future than they have been able to do in the past. Either way, they would be gainers, and the public would be satisfied."

3373. "Entre Nous" contributes the following to the *Bengalee* in connection with the Bengal Government's resolution on the conduct of the Calcutta Police during the recent disturbances:—

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"If I, greatly daring, ventured to draft a resolution for the consideration of the Public in Council, I wouldn't certainly accept the official model.

I single out part of one sentence in the official resolution:

"When the forces of disorder are rampant and disturbances are widely spread it is impossible for the police entirely to prevent the commission of outrage's."

The forces of disorder were not rampant on Thursday. The disturbances were never widely spread on Friday or any day. The whole thing should have been stamped upon on Thursday.

But I note one singular fact. The official resolution only deals with the conduct of the police during the disturbances. It omits to notice the conduct of the police prior to things becoming rampant, and prior to the disturbances."

BENGALEE
17th Dec. 1910.

AMRITA BAZAR
PATRIKA,
17th Dec. 1910.

BENGALEE,
18th Dec. 1910.

BENGALEE,
18th Dec. 1910.

INDIAN MIRROR.
14th Dec. 1910.

3374. The *Indian Mirror* writes:—"Zadkiel's almanac for 1911 bears on its frontispiece the ominous words: The year of unrest. . . . The combination of Mars, Mer-

cury and Uranus in Capricornus in February threatens an outbreak of unrest and disorder in India, Mexico and Greece. . . . The most ominous prediction for March is that 'a prominent official in India will be in danger.' On the Sun entering Aries on March 21st, the effect on India is predicted as follows: 'The native people of India will be vacillating and unrestful, chiefly in Bengal. The rainfall will be much less than usual, and drought will cause scarcity of the fruits of the earth. The revenue will be inelastic and disappointing.' . . . August will witness destructive storms in Ireland, Poland, Persia, Armenia and Asia Minor, heavy rains in the United States, and a daring attempt at revolution in Spain. 'A very serious state of affairs,' says Zadkiel, 'will coincide or very soon follow in Bengal. Plots and tumults are too likely to cause alarm in both Ireland and India.' . . . The presence of Mars in the seventh house indicates some murderous outrages in Bengal (in September), and that of Saturn in the sixth threatens a prevalence of epidemic sickness. The Army will be increased and honoured."

"October may witness 'some difficulty of an awkward kind for the British Government to deal with.' Violent scenes and bloodshed are pre-signified, together with unrest in Egypt. . . . As regards India it is added 'there will be epidemic sickness in Bengal (during December) and many deaths from violence in and around Bombay.' . . . As regards the ensuing year, which Zadkiel characterises as 'the year of unrest,' we wish the voice of the Stars would be wrong, but it is not a mere blind faith of the Hindus that what is written in the Book of Fate must come to pass."

G. C. DENHAM,

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The 24th December 1910.